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EDITED BY

W. G. CLARK, M.A. *FELLOW OF TRINITY COLLEGE,*
J. E. B. MAYOR, M.A. *FELLOW OF ST JOHN'S COLLEGE,*
AND
W. ALDIS WRIGHT, M.A. *TRINITY COLLEGE,*
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NOTES ON VIRGIL.

II.

I ADD a few more notes on the Aeneid, omitting whatever has been anticipated by Forbiger, Ribbeck, Conington.

praef. 4 GRATVM OPVS AGRICOLIS cf. Quintil. I 1 § 10 *si cui multa uideor exigere, cogitet oratorem institui,* rem arduam.

I 2 Aug. doctr. Chr. II § 56 *primam syllabam* Italiae, *quam breuem pronuntiauerunt ueteres, uoluit Vergilius et longa facta est.*

„ 11 Aus. epitaph. 279 *pro facinus!* tantaene animis caelestibus irae?

„ 16 Stat. Th. XII 115 116 *Dircen infaustaque Cadmi | moenia* posthabitis *uelit* incoluisse *Mycenis.* cf. ib. II 253. Tert. apol. 25 *uellet* Iuno *Punicam* urbem posthabita Samo dilectam *ab Aeneadarum gente deleri? quod sciam* hic illius arma...tenditque fouetque.

„ 28 the rape of Ganymede is a cause of the fall of Troy also in Eur. Or. 1392 1393 *Δαρδανία τλάμων Γανυμήδεος | ἱπποσύνας, Διὸς εὐνέτα.* Antipater (or Ariston or Hermiodoros) in anth. Pal. IX 77 *πριομένα κάλλει Γανυμήδεος εἶπέ ποθ' Ἥρα, | θυμοβόρον ζάλου κέντρον ἔχουσα νόῳ· | ἄρσεν πῦρ ἔτεκεν Τροία Διΐ· τοίγαρ ἐγὼ πῦρ |*

πέμψω ἐπὶ Τροίᾳ πῆμα φέροντα Πάριν· | ἥξει δ' Ἰλιάδαις οὐκ ἀετός, ἀλλ' ἐπὶ θοίναν | γῦπες, ὅταν Δαναοὶ σκῦλα φέρωσι πόνων. The *lemma* of the Christian scribe is excusable: ζηλοτυπία θαυμάσιος! καὶ βλέπε μοι τὸν σεμνὸν Δία τὸν τῶν θεῶν ὕπατον παιδικοῦ κάλλους ἡττώμενον.

„ 37 for the construction cf. Cic. Brut. § 219 'tantamne fuisse obliuionem' *inquit...'ut'* etc.

„ 67 68 Aug. c. D. I 3 *Iuno inducitur infesta Troianis Aeolo uentorum regi aduersus eos irritando dicere* gens...penates. *itane istis* penatibus uictis *Romam, ne uinceretur, prudentes commendare debuerunt? sed haec Iuno dicebat, uelut irata mulier, quid loqueretur ignorans.*

„ 85 seq. Mure hist. Gr. lit. I[1] 513.

„ 105 Ambr. hexaëm. III 2 § 10 *nonne ipsi uidemus mare frequenter undosum, ita ut in altum fluctus eius tamquam* mons aquae praeruptus *insurgat, ubi impetum suum ad litus illiserit, in spumas resolui?*

„ 126 127

alto
prospiciens summa placidum caput extulit unda.

C. A. Bentfeld (Zeitschr. f. Gymn. XXVIII 807—9) proves against Ladewig (cl. Aen. IX 168, XII 595 etc.) that *alto* is not dat. but abl., and (cl. g. IV 351, Aen. VI 357, XII 136) makes it probable that *alto prospiciens* ('aus dem hohen Meere hervorblickend') is 'nichts anderes als begleitendes Nebenmoment zu *summa placidum caput extulit unda*'.

„ 164 165 Ambr. hexaëm. I 8 § 32 *siquis in campi medio, quem sol meridianus illuminat, locum aliquem repente obsaepiat, nonne quo splendidior foris species loci eius effulgeat, hoc* horrenti desuper scena *gurgustium eius intus obscurius fit?*

„ 181 182

Aeneas scopulum interea conscendit et omnem
prospectum late pelago petit.

C. A. Bentfeld (l. c. 811—813) again proves that *pelago* is abl. cl. Caes. b. c. I 70 § 4 *mutato itinere* iugis *Octogesam peruenire.* Aen. III 506 pelago. 507 undis. IV 404 campis. 546 pelago. V 527 caelo. 862 aequore. etc.

„ 203 same sentiment in passages collected by Boissonade anecd. nova 322.

„ 445 Madvig adv. II 33 compares Seneca's imitation ep. 90 § 13 *sapiens* facilis uictu *fuit.*

„ 455 Madvig ib. intra se, cl. Pl. h. n. X § 118 intra semet *admirari,* Quintil. (X 6 § 2, XI 3 § 2) intra se *disponere, componere.* Add Iuu. XIII 209.

„ 475 Aus. epitaph. her. 18 1—3 *Hectore prostrato* nec dis nec uiribus aequis | congressus saeuo Troilus Aeacidae, | raptatus bigis.

„ 520 Martian. Cap. I § 30 *qui* postquam introgressi et coram data copia fandi.

„ 553—558 Curt. III 8 = 19 § 2 si *id consilium damnaret,* at *ille diuideret* saltem *copias innumerabiles.*

„ 604 Ambr. de Cain II 6 § 18 *quando enim* mens sibi recti est conscia, *gratulatur.*

„ 664 NATE...SOLVS Hildebrand on Arnob. I 31.

„ 743 cited by Min. Fel. 19 § 2, with an error: unde homines et pecudes, unde imber et ignes. ib. parts of Aen. VI 724 726 728 and g. IV 221 222.

II 10 AMOR...COGNOSCERE Seyffert somewhere compares Iustin. XII 7 § 13 *captus...*cupidine *Herculis acta* superare.

„ 16 Mure hist. Gr. lit. I[1] 513 'at ver. 13 of book II the wooden horse is said to have been made of fir; at ver. 112 it is made of maple wood; and at ver. 186 it is made of oak'. Mure refers to his article on the self-contradictions of the Aeneid in the British and foreign review Oct. 1859. Cf. Prop. IV = III 1 25 *nam quis* equo *pulsos* abiegno *nosceret arces?* IV = III 9 43 *victor* Palladiae *ligneus* artis equus. V = IV 1 42 abiegni *uenter apertus* equi.

„ 121 Madv. adv. II 34 conjectures (a certain conjecture anticipated 'multo ante a Batauo ignoto')

cui fata paret (for *parent*), *quem poscat Apollo.*

'Omnis est cogitatio de oraculi sensu deique consilio'.

„ 158 Aug. c. academ. III 14 § 30 *eo fit, ut cum uictus academicus, uicerit. o utinam uincatur! numquam efficiet quauis* arte Pelasga, *ut simul a me uictus uictorque discedat.*

„ 164—174 Prud. c. Symm. II 544—546

num Diomedis *item tentoria et acris* Vlixi
castra uolens Pallas caesis custodibus arcis
legit, ubi umenti sudaret *maesta sigillo?*

Aug. c. D. I 2 cites 166—8 caesis...uittas.

„ 169 170 Aug. ib.

nec tamen quod sequitur uerum est:

ex illo fluere ac retro sublapsa referri
spes Danaum.

postea quippe uicerunt, postea Troiam ferro ignibusque deleuerunt, postea confugientem ad aras Priamum obtruncauerunt. nec ideo Troia periit, quia Mineruam perdidit. quid enim prius ipsa Minerua perdiderat, ut periret? an forte custodes suos? hoc sane uerum est: illis quippe interemptis potuit auferri. neque enim homines a simulacro, sed simulacrum ab hominibus seruabatur. quomodo ergo colebatur, ut patriam custodiret et ciues, quae suos non ualuit custodire custodes? With the last words cf. (though the sense of *custodes* is different) Iuv. VI 347 348 *sed quis* custodiet *ipsos* | custodes?

„ 247 Ov. a. a. III 440 441 as emended by Madvig adv. I 114

Troia maneret
praeceptis, Priamei, *si foret usa tuis.*

„ 344 GENER Halm on Cic. p. Sest. § 6 'sponsalibus factis affinitas iam iuncta erat, ut apparet e Tac. ann. XII 4 *praebebat Caesar aures, accipiendis aduersus* generum (L. Silanum, cui Claudius filiam Octauiam desponderat) *suspicionibus caritate filiae promptior.* et deinde *simul* affinitatem *Claudius* diremit.'

„ 354 Ov. tr. I 4 4 audaces cogimur esse metu. Curt. V 4 § 31 *ignauiam quoque necessitas acuit et saepe* desperatio spei causa est.

„ 377 Ov. her. V 83 *non tamen aut Priamus nymphae* socer *esse recuset.*

„ 567 seq. On the discrepancy with VI 511 seq. see Mure hist. Gr. lit. I[1] 513.

„ 573 ERINYS Eur. Or. 1387—90 δι' ὀρνιθόγονον ὄμμα

κυνόπτερον | καλλοσύνας Λήδας σκύμνου δυσελένας, | ξεστῶν περγάμων Ἀπολλωνίων | Ἐρινύν.

„ 583 seq. Eur. Or. 1132—42

εἰ μὲν γὰρ ἐς γυναῖκα σωφρονεστέραν
ξίφος μεθεῖμεν, δυσκλεὴς ἂν ἦν φόνος·
νῦν δ' ὑπὲρ ἁπάσης Ἑλλάδος δώσει δίκην,
ὧν πατέρας ἔκτειν', ὧν τ' ἀπώλεσεν τέκνα,
νύμφας τ' ἔθηκεν ὀρφανὰς ξυναόρων.
ὀλολυγμὸς ἔσται πῦρ τ' ἀνάψουσιν θεοῖς
σοὶ πολλὰ κἀμοὶ κέδν' ἀρώμενοι τυχεῖν,
κακῆς γυναικὸς οὕνεχ' αἷμ' ἐπράξαμεν.
ὁ μητροφόντης δ' οὐ καλεῖ ταύτην κτανών,
ἀλλ' ἀπολιπὼν τοῦτ' ἐπὶ τὸ βέλτιον πεσεῖ,
Ἑλένης λεγόμενος τῆς πολυκτόνου φονεύς.

„ 610 schol. Eur. Or. 1389 (see above on ver. 573) τῶν Ἀπολλωνίων, ἤγουν τῶν ὑπ' Ἀπόλλωνος καὶ Ποσειδῶνος οἰκοδομηθέντων, ὅτε ἐθήτευσαν Λαομέδοντι. τοιγαροῦν καὶ ὅτε ἔμελλεν ὑπ' Ἀχαίων πορθηθῆναι καὶ ἀφανισθῆναι, εἶδεν Αἰνείας τούτους τοὺς θεούς, ὡς ἱστορεῖ Βεργίλιος, τοὺς λίθους, οὓς ἔθηκαν, καταβαλόντας.

„ 781 Mure hist. Gk. lit. I[1] 513 on the inconsistency of this definite prediction with the hero's ignorance of his destination in book III.

III 68 Aus. parent. praef. 9 10 13 14

hoc satis et tumulis, satis et telluris egenis;
voce ciere animas *funeris instar habet...*
ille etiam, maesti cui defuit urna sepulcri
nomine ter dicto *paene sepultus erit.*

„ 80 REX IDEM HOMINVM PHOEBIQVE SACERDOS Schwegler röm. Gesch. I 655 n. 2.

„ 120 on sacrifices to hail and storms see Sen. n. q. IV 6 seq.

„ 237 Aug. locutt. de gen. c. 25 27 cites this as an instance of prolepsis CREVERVNT AVTEM IVVENES *est talis locutio et apud auctores saeculares, sicuti est* ET SCVTA LATENTIA CONDVNT: *id est, condendo latentia faciunt. sic et hic* CREVERVNT IVVENES, *cum infantes essent, intellegitur, crescendo facti sunt iuuenes.*

„ 251 Martian. Capella I §§ 24 25.

„ 275 anth. Pal. VI 251 epigram of Philippus: sailors' propitiatory offerings to the Leucadian Apollo.

„ 319 HECTORIS ANDROMACHE Cic. Brut. § 211 *neptes Licinias, quas nos quidem ambas,* hanc *uero* Scipionis *etiam tu, Brute, credo, aliquando audisti loquentem.*

„ 332 Eur. Or. 1653—6

ἐφ' ἧς δ' ἔχεις, Ὄρεστα, φάσγανον δέρῃ,
γῆμαι πέπρωταί σ' Ἑρμιόνην· ὃς δ' οἴεται
Νεοπτόλεμος γαμεῖν νιν, οὐ γαμεῖ ποτε.
θανεῖν γὰρ αὐτῷ μοῖρα Δελφικῷ ξίφει.

„ 340 Madvig adv. II 34 35 has happily found the true home for this fragment, three lines earlier:

morte Neoptolemi regnorum reddita cessit
pars Heleno, qui Chaonios cognomine campos
Chaoniamque omnem Troiano a Chaone dixit,
Pergamaque Iliacamque iugis hanc addidit arcem,
quae tibi iam Troia,

'hoc est, quae tibi iam Troia uidetur et Troiae loco est (cfr. 349). iam nullum supererit in Aeneide hemistichium nisi „absoluto perfectoque sensu", quod in hoc uno mirabantur; vid. Donati uit. Vergil. p. 64 Reifferscheid'.

„ 360 Madvig ib. 35 with the Medicean ms. of Pierius *Clarii* et *laurus.* Cf. with the whole passage Sir T. Browne vulgar errors (1646) p. 75 'as strange must be the Lithomancy or divination from this stone [the loadstone], whereby as Tzetzes in his Chyliads delivers, Helenus the Prophet foretold the destruction of Troy'.

„ 361 Martian. Capella § 10 *uolucrum diuersos meatus et* oscinum linguas et praepetis omina pennae.

„ 442 Prop. V = IV 1 49 Auernalis *tremulae cortina* Sibyllae.

„ 490 ILLE V 334. Forbiger on I 3. Mützell on Curt. III 8 = 19 § 2 *hi magnopere suadebant, ut retro abiret spatiososque Macedoniae campos repeteret: si id consilium damnaret, at* ille *diuideret saltem copias innumerabiles.* Kühner gr. Gr. II² 565.

„ 534 Ambr. hexaëm. III § 21 cautes *niuea rorant* aspergine.

„ 683—686 Madv. adv. II 35—38 by doubling one letter and adding another brings order here out of chaos

et uentis intendere uela secundis.
contra, ac *iussa monent Heleni, Scyllam atque Charybdim*
inter, utramque uiam leti discrimine paruo,
ni (= ne) *teneant cursus, certum est dare lintea retro.*

'Terrore occaecante obliti, quae Helenus uitari iussisset, retro uela dare constituerant cum Boreae flatus superuenit'. The other difficulties disappear at once. 'Scylla Charybdisque utraque uia leti est, paruo discrimine separata, quod tenere et illis uitatis peruadere difficillimum est'. The position of *inter* is similar in VII 441 442. XI 149 150. esp. g. II 344 345 *frigusque caloremque* | inter.

IV 24 Xen. anab. VII 1 § 30 ἐγὼ μὲν τοίνυν εὔχομαι πρὶν ταῦτα ἐπιδεῖν ὑφ' ὑμῶν γενόμενα μυρίας ἔμεγε κατὰ γῆν ὀργυιὰς γενέσθαι. Wetst. on Luke 23 30.

„ 52 Mure hist. Gk. lit. I[1] 513 'By reference to 52 seq. 193, 309 seqq. of book IV Aeneas left Dido in midwinter. On his disembarcation however in Sicily a few days afterwards, the description of the green grass and serene sky, of the crowns of leafy poplars, and of the garlands of rosy flowers (book V *passim*), plainly indicate that in that island it was already summer or advanced spring'.

„ 181—183 Nauck again (Zeitschr. f. Gymn. IV 709) by shifting a comma greatly mends sense and rhythm

monstrum horrendum ingens. cui quot sunt corpore plumae
tot uigiles oculi: subter, *mirabile dictu,*
tot linguae totidem ora sonant, tot subrigit auris.

So *subter* receives a distinct meaning 'beneath the eyes': the monster has neither nose nor cheek, is all eye, all mouth, all ear. *Mirabile dictu* also, as in I 439 and elsewhere, awakens our interest in the marvel that is to follow. As to the number of eyes see Aug. c. acad. II 8 § 20 *uidebatur enim mihi Fama improbe irruisse in quaestionem uestram, cum academici ne*

oculis quidem credant humanis, nedum Famae mille quidem, ut poetae fingunt, sed monstrosis tamen luminibus.

„ 193 NVNC HIEMEM INTER SE LVXV QVAM LONGA FOVERE Nauck ibid. takes *inter se* 'one another' as object to *fouere* (cl. I 718 *gremio fouet*) and *hiemem* (*quam longa*) 'the livelong winter' as acc. of time.

„ 239 Martian. Capella I § 9 *ipse* pedibus talaria nectit aurea.

„ 246 Nauck l.c. rightly rejects the translation 'die Spitze und die ragenden Seiten' for *apicem et latera ardua Atlantis.* Atlas is *senex* (251), *maternus auus* (258) of Mercurius, has a crown (247 *uertice*), head (249), shoulders and chin (250) and beard (251).

„ 300 Stat. Th. XI 152 *ardet* inops animi.

„ 310 Mure hist. Gr. lit. I[1] 314 points out a contradiction between this verse (cl. V 2) and 562 *Zephyros.*

„ 350 on the alliteration in *extera quaerere regna* Vulp. (on Prop. III = IV 5 14) cites e.g. V 222 *currere remis.*

„ 381 Nauck (Zeitschr. f. Gymn. XXIX 75) obtains a climax by placing the colon not (with Quintil. IX 2 § 48 and edd.) after *uentis* but before it

i sequere Italiam: uentis pete regna per undas.

He cites Dido's words 309 310

quin etiam hiberno moliris sidere classem
et mediis properas aquilonibus ire per altum.

361 Italiam *non sponte* sequor.

II 25

nos abiisse rati et uento petiisse *Mycenas.*

V 629

Italiam sequimur *fugientem et uoluimur* undis.

IV 386 [Quintil.] decl. 314 (p. 623 Burman, who notices that Cerda quotes the passage. Still I have retained it, as one proof among many of the danger of despising the older commentators. No editor of Virgil has brought together so much original illustration from so wide a field as this almost forgotten Jesuit) *tu forsitan, cum miserum patrem trucidares, tollentem*

ad sidera manus risisti. inane hoc supra nos uacuumque cura caelestium putabas. sunt illa uera, quae extremo miseri spiritu dicebantur, Dabis mihi, scelerate, poenas; persequar quandoque et occurram.

„ 418 Curt. IV 4 = 17 § 5 *laetique omine eo ad epulas dilapsi onerauere se uino, quo graues orto sole* nauigia *conscendunt* redimita floribus coronisque.

„ 437—583 translated by Waller.

„ 470 Philostr. Ap. II 36 § 2 *ὁρῶμεν γὰρ τοὺς μέθῃ κατεσχημένους διττὰς μὲν σελήνας δοκοῦντας βλέπειν, διττοὺς δ' ἡλίους.*

„ 471 SCENIS AGITATVS ORESTES the very learned Rob. Unger (Statii ecl. ult. Neustrelitz 1868 265) adds to the collections of Hofman Peerlkamp Philostr. v. Ap. III 25 p. 54 = 116 *τὸν Τάνταλον...ὑπὸ τῶν ποιητῶν ἐλαύνεσθαι.* Lobeck Aglaoph. 569 n. m. Wytt. Plut. s. n. v. p. 35. Niceph. Greg. XIV 7 p. 718 19 *οἱ ἐν τοῖς δράμασιν Ὀρέσται καὶ Πυλάδαι.* Pachym. de Mich. Pal. III p. 189 9. Aus. epigr. 71 4 (*libido*) *quam toga facundi* scenis agitauit *Afrani.*

„ 536 Curt. VI 10 = 39 § 28 *qui regem nostrum* dignatus est filium.

„ 588 Soph. OT. 57 *ἔρημος ἀνδρῶν μὴ ξυνοικούντων ἔσω.*

„ 696 Gell. XIII 1 § 5 *Vergilius quoque id ipsum, quod Cicero, de fato opinatus est, cum hoc in quarto libro dixit de Elissa, quae mortem per uim potita est*

nam quia nec fato, merita nec morte peribat,

tamquam in faciendo fine uitae, quae uiolenta sunt, non uideantur e fato uenire.

V 31 Mure hist. Gr. lit. I[1] 302.

„ 37 HORRIDVS IN IACVLIS for the use of *in* cf. Hemst. animadvv. ad Lucianum ed. Geel 4to p. 13.

„ 195 Plin. ep. V 8 § 3 *illud supra uotum, 'uictorque uirum uolitare per ora.* quamquam o!' sed *hoc satis est, quod prope sola historia polliceri uidetur.*

„ 320 Quintil. X 1 § 53 *sed quamuis ei* secundas *fere grammaticorum consensus deferat, et adfectibus et iucunditate et omnino arte deficitur, ut plane manifesto appareat, quanto sit*

aliud proximum *esse, aliud parem,* where the last word is a conj. of Hertz. Plin. ep. VII 20 § 4 to Tacitus *equidem adulescentulus, cum iam tu fama gloriaque floreres, te sequi, tibi* longo sed proximus interuallo *et esse et haberi concupiscebam.*

„ 477 478 IVVENCI, QVI DONVM ASTABAT PVGNAE Curt. IV 5 = 22 § 11 *coronam auream* donum uictoriae. Mützell compares VFl. II 488 *nostrae stata* dona salutis. VI 548 549 *sat magna* laborum | dona *fero.* VII 417 418 *haec exspectata* laborum | dona *dari decuit?*

„ 769 Mure hist. Gr. lit. I^1 514 on V's self-contradictions with regard to the Trojan women.

VI 27 Chalcid. in Plat. Tim. p. 325 inextricabilis error.

„ 56 Prud. psychom. 1 *Christe,* graues *hominum* semper miserate labores.

„ 106 107 QVANDO HIC INFERNI IANVA REGIS DICITVR Matthiä gr. Gr. § 472 4. Dissen on Pind. IX 41 = 97. Iuv. V 42 n. Schäfer on Greg. Cor. p. 986. Linwood on Soph. Tr. 639. Ov. m. VII 107.

„ 205 seq. Browne vulgar errors (1646) p. 98 'That Viscus Arboreus or Misseltoe is bred upon trees from seeds which birds, especially Thrushes and Ringdoves, let fall thereon, was the creed of the Ancients, and is still beleeved among us, is the account of its production set downe by Pliny, delivered by Virgil, and subscribed by many more'. See the whole section.

„ 221 Hdt. V 92 7 Melissa wife of Periandros appears to him after death and complains *ῥιγοῦν τε καὶ εἶναι γυμνή· τῶν γὰρ οἱ συγκατέθαψε εἱμάτων ὄφελος εἶναι οὐδὲν οὐ κατακαυθέντων.* Lucian. de luctu 14 *πόσοι γὰρ καὶ ἵππους καὶ παλλακίδας, οἱ δὲ καὶ οἰνοχόους ἐπικατέσφαξαν καὶ ἐσθῆτα καὶ τὸν ἄλλον κόσμον συγκατέφλεξαν ἢ συγκατώρυξαν ὡς χρησομένοις ἐκεῖ καὶ ἀπολαύσουσιν αὐτῶν κάτω*; id. Nigrin. 30.

„ 225 Plin. ep. V 16 § 7 (where see Corte) *non possum exprimere uerbis, quantum animo uulnus acceperim, cum audiui Fundanium ipsum, ut multa luctuosa dolor inuenit, praecipientem, quod in uestes margarita gemmas fuerat erogaturus, hoc in* tus *et unguenta et odores impenderetur.* anth. Pal. XIV 123 15.

„ 269 Mure hist. Gr. lit. II[1] 188.

„ 306 307 [Cypr.] de resurr. 163—165 (append. 314 315 Hartel) matres adque uiri *repetita luce resurgunt,* | magnanimi *iuuenes* pueri innuptaeque puellae | defunct*ique senes animis uiuentibus adstant.*

„ 425 Sen. Hf. 715 716 (= 719 720 Peiper) *Acheron* inuius | renauigari.

„ 429 Iuv. XI 44 n.

„ 505 506 Tzetz. chil. V 550—554

τὸ πρότερον τοὺς θνήσκοντας εἰς γῆν τὴν ἀλλοτρίαν
ἀποδημοῦντες οἱ αὐτῶν τρισσάκις ἀνεκάλουν,
ὡς Ὅμηρος ἐδίδαξε βίβλῳ τῆς Ὀδυσσείας.
τοῦτο δ' ἔδρων ὡς μνήμονες τυγχάνοντες φιλίας,
καὶ ὡς, εἰ ἀπελείφθη τις, πρὸς τὴν φωνὴν συνδράμοι.

„ 524 Tac. h. II 49 *alterum* [*pugionem*] capiti subdidit.

„ 583 culex 234—236 (the whole passage should be compared)

nam uinctus sedet immanis serpentibus Otos,
deuinctum maestus procul aspiciens Ephialten,
conati quondam cum sint rescindere *mundum.*

„ 608 seq. Tert. apol. 11 probably had this passage in his mind; he is speaking of the heathen gods *uolo igitur merita recensere, an eiusmodi sint, ut illos in caelum extulerint et non potius in imum tartarum merserint, quem carcerem poenarum infernarum cum uultis affirmatis. illuc enim abstrudi solent* impii quique in parentes *et incesti in sorores et maritarum* adulteri *et uirginum raptores et puerorum contaminatores et qui saeuiunt et qui occidunt et qui furantur et* qui decipiunt *et quicunque similes sunt alicuius dei uestri.*

„ 609 DH. II 10 among the laws relating to patron and client *δίκας τε ὑπὲρ τῶν πελατῶν ἀδικουμένων* [*τοὺς πατρικίους ἔδει*] *λαγχάνειν, εἴ τις βλάπτοιτο περὶ τὰ συμβόλαια, καὶ τοῖς ἐγκαλοῦσιν ὑπέχειν.*

„ 617 618 [Cypr.] ad senatorem ex Christiana religione ad idolorum seruitutem conuersum 58—61 (append. 304 Hartel)

denique si sedeas, requies est magna laboris:

si multum sedeas, labor est. Maro namque poeta pro poena posuit: 'sedet aeternumque sedebit infelix Theseus'.

„ 719 Afran. emancip. fr. 21 in Non. 496 28 optandum uxorem, *quae non uereatur uiri.*

„ 730—737 Jacobs anthol. x 281 (Brunck anal. II 442 ver. 37).

„ 743 Ov. her. v 46 miscuimus *lacrimas maestus* uterque suas. id. Pont. II 9 21 22 uterque *rogati* | *supplicibus* uestris *ferre* soletis *opem.*

„ 747 Martian. Capella 1 § 6

atque auram mentis *corporibus socias.*

„ 794 Paul. Silent. *ἄμβων* 148 *ἔς τε Νότον Γαράμαντα.*

„ 806 Cic. Tusc. I § 92 et dubitas *quin sensus in morte nullus sit?*

„ 809—847 cf. culex 358—371.

„ 830 Mamertin. genethl. Maximiani 4 *iam summas* arces *Herculis* Monoeci *praeteribas.*

„ 844 Cic. p. Sest. § 72 *non ille* Serranus *ab aratro.* Apul. de mag. 10 *agrestis quidem semper et barbarus, uerum longe austerior, ut putat,* Serranis *et Curiis et Fabriciis.*

„ 853 [Cypr.] de Iona 15—17 (append. 298 Hartel) *sed conscius ille* | parcere subiectis *et debita cedere poenae* | *supplicibus.* monum. Ancyr. III 14 externas gentes, quibus tuto parcere potui, conseruare quam excidere malui. Ov. Pont. I 2 123 qui uicit semper, uictis ut parcere posset. IV 6 32. Tac. an. I 9 *ius apud ciues,* modestiam apud socios. Liv. I 28 § 11 *gloriari licet* nulli gentium mitiores placuisse poenas. DS. XXXII 2. ib. 4 § 4 *ἐν δὲ τοῖς νεωτέροις χρόνοις Ῥωμαῖοι τῆς τῶν ὅλων ἡγεμονίας ἐρεχθέντες, συνεστήσαντο μὲν αὐτὴν διὰ τῆς τῶν ὅπλων ἀνδρείας, πρὸς αὔξησιν δὲ μεγίστην ἤγαγον ἐπιεικέστατα χρώμενοι τοῖς καταπολεμηθεῖσι. τοσοῦτον γὰρ ἀπέσχον τῆς κατὰ τῶν ὑποπεπτωκότων ὠμότητος καὶ τιμωρίας, ὥστε δοκεῖν μὴ ὡς πολεμίοις ἀλλ' ὡς εὐεργέταις καὶ φίλοις προσφέρεσθαι. οἱ μὲν γὰρ κρατηθέντες προσεδόκων τῆς ἐσχάτης τεύξεσθαι τιμωρίας, ὡς πολέμιοι γεγο-*

νότες, οἱ δὲ κρατοῦντες ὑπερβολὴν ἐπιεικείας ἑτέροις οὐ κατέλειπον· οἷς μὲν γὰρ πολιτείας μετέδοσαν, οἷς δὲ ἐπιγαμίας συνεχώρησαν, τισὶ δὲ τὴν αὐτονομίαν ἀπέδοσαν, οὐδενὶ μνησικακήσαντες πικρότερον τοῦ δέοντος. § 5 τοιγαροῦν διὰ τὴν ὑπερβολὴν τῆς ἡμερότητος οἵ τε βασιλεῖς καὶ αἱ πόλεις καὶ συλλήβδην τὰ ἔθνη πρὸς τὴν Ῥωμαίων ἡγεμονίαν ηὐτομόλησαν. Curt. IV 5 = 20 § 21 of Tyre *multis ergo casibus defuncta et post excidium renata nunc tandem longa pace cuncta refouente sub tutela* Romanae mansuetudinis *acquiescit.* cf. Mützell ad loc. Rutil. Namat. I 63—72

fecisti patriam diuersis gentibus unam:
profuit inuitis te dominante capi.
dumque offers uictis proprii consortia iuris,
urbem fecisti, quod prius orbis erat.
auctores generis Venerem Martemque fatemur,
Aeneadum matrem Romulidumque patrem.
mitigat armatas uictrix clementia uires;
conuenit in mores numen utrumque tuos.
hinc tibi certandi bona parcendique uoluptas:
quos timuit, superat; quos superauit, amat.

Aug. c. D. I praef. Compare the *clementia* of Caesar.

„ 876 IN TANTVM SPE TOLLET in the Augustan age *in tantum* and *in quantum* began to be used where Cic. would use *tantum* and *quantum* alone. This example may illustrate the transition cf. Iuv. XIV 318 n. Ov. m. XI 71 Burm. Liv. XXII 27 § 4 only in late mss. Heerwagen ad loc. Vell. I 9 § 3. II 43 § 4. 114 § 5. Sen. de ira I 9 § 1.

„ 893—9 Aus. ephem. ad fin. 24—26

et geminas *numero* portas: *quae fornice* eburno
semper fallaces glomerat super aera formas.
altera, quae ueros *emittit* cornea *uisus.*

JOHN E. B. MAYOR.

ON THE AGAMEMNON OF AESCHYLUS, vv. 904—7.

THE purpose of this short paper is to recommend a novel interpretation of four lines in the Agamemnon of Aeschylus, 904—7 (ed. Paley). Mr Paley, to whom I communicated it, has in his last edition (1870) courteously noticed my rendering of 904, 5, but without withdrawing his own; and without carrying on my exegesis of the entire passage.

The preceding portion of the scene must be briefly recalled. Agamemnon makes his first entrance on the stage, returning victorious from Troy to his palace at Mycenae. He addresses a long and stilted speech to the Chorus, who represent the Argive council, partly about his past successes, partly on his present purposes. Then comes in Clytemnestra, whose preparations for the murder of her husband have been arranged within the palace. She too makes a long hypocritical speech relating her anxieties and sufferings, affecting to welcome her husband as a saviour, and issuing orders to lay down his pathway with purple and embroidered cloth. Agamemnon replies by deprecating her excessive flatteries and barbarian-like adoration, as tending to provoke the envy of the gods, and he declines to accept the honour of a purple-strewn pathway.

The design evidently ascribed by Aeschylus to the faithless queen is that of drawing down on her husband's head divine displeasure and popular odium by inducing him to copy the ostentation of an oriental conqueror and the splendour of a barbarian despot. I have always thought it probable that the poet had in mind the folly and the fate of Pausanias the Spartan leader, who, not many years before this drama was acted, had weakened his country's power, and lost his own life, by yielding to the seductions of eastern luxury.

From speech-making Clytemnestra proceeds to gain her end by dint of cross-examination. Her questions, with Agamemnon's replies, form one of those *στιχομυθίαι*, with which Greek tragic poets habitually vary and enliven the dialogues of their dramas.

The passage, so far as I need transcribe it, is as follows:

Κλ. *καὶ μὴν τόδ' εἰπὲ μὴ παρὰ γνώμην ἐμοί.* 904
Ἀγ. *γνώμην μὲν ἴσθι μὴ διαφθεροῦντ' ἐμέ.*
Κλ. *ηὔξω θεοῖς δείσας ἂν ὧδ' ἔρδειν τάδε;*
Ἀγ. *εἴπερ τις εἰδώς γ' εὖ τόδ' ἐξεῖπον τέλος.*
Κλ. *τί δ' ἂν δοκεῖ σοι Πρίαμος, εἰ τάδ' ἤνυσεν;*
Ἀγ. *ἐν ποικίλοις ἂν κάρτα μοι βῆναι δοκεῖ.*
Κλ. *μή νυν τὸν ἀνθρώπειον αἰδεσθῇς ψόγον.*
Ἀγ. *φήμη γε μέντοι δημόθρους μέγα σθένει.*
Κλ. *ὁ δ' ἀφθόνητός γ' οὐκ ἐπίζηλος πέλει.*
Ἀγ. *οὔ τοι γυναικὸς ἐστιν ἱμείρειν μάχης.*
Κλ. *τοῖς δ' ὀλβίοις γε καὶ τὸ νικᾶσθαι πρέπει.*
Ἀγ. *ἦ καὶ σὺ νίκην τῆσδε δήριος τίεις;*
Κλ. *πιθοῦ· κράτος μέντοι πάρες γ' ἐκὼν ἐμοί.*
Ἀγ. *ἀλλ' εἰ δοκεῖ σοι ταῦτ', κ.τ.λ.*

(Here Agamemnon yields to his wife's entreaty, and consents to walk on the embroidered cloth.)

The above is Mr Paley's text, with the one exception that at the end of the third line (*τάδε*) he has a full stop, where I place a mark of interrogation.

My controversy with Mr Paley as to the sense of this passage (so far as rendering goes) extends to the first four lines only; after which we should translate alike. But the mistranslation of those four lines (and I consider that they have been hitherto mistranslated by all interpreters) impairs the force and all but destroys the appropriateness of the whole passage.

Perhaps I shall exhibit the difference between us most fully and fairly by citing Mr Paley's notes between brackets, and interpolating my own replies.

[904, *καὶ μὴν*. 'Nay now, do speak on this matter not contrary to my will'.]

'Speak on this matter', according to Mr Paley, means, determine this question, i. e. whether you will tread on purple embroidery or not. This seems to me a weight of meaning too heavy for such a phrase as *εἰπὲ τόδε, say this,* and the pronoun *τόδε* points naturally to some question which is to follow. We are also required to believe that Aeschylus expresses 'contrary to my opinion' (*will* I cannot accept) by *παρὰ γνώμην ἐμοί,* when there was nothing to prevent him from writing, as any Greek would, *παρὰ γνώμην ἐμήν.*

['As for *will*, be assured that I am not the man to alter mine for the worse'.]

To translate thus is to supply Clytemnestra with some palliation for the act of killing a husband who, after a ten years' absence, could treat a wife with such brutal insolence. And yet, after a short parley, this very *wilful* man surrenders at discretion. 'Do you really care about it?' 'Yes; please let me rule in this matter'. 'Oh, well, if you wish it', &c. &c. Nothing turns here upon the verb *διαφθείρειν.* No doubt it can bear Mr Paley's sense, '*alter for the worse*'. No doubt also it can bear mine, '*falsify*', '*misrepresent*'. My objection only impugns the fitness of Mr Paley's words in Agamemnon's mouth.

['You would have vowed to the gods to act thus in a time of fear', i.e. you are pursuing a course more like one in peril than a victor.]

I am obliged to say that this version, with its explanation, is opposed to the meaning of the verse, and destructive of logical sequence in the whole passage. Mr Paley makes Clytemnestra impute to Agamemnon, that he is afraid to walk on rich embroidery, because in a time of fear he would have —done what?—vowed to the gods that he would do nothing of the kind. Now what was a Greek (or a Roman) 'vow'? A promise, on condition of having some prayer granted, *to do* something in honour of a god or of gods, not *to abstain* from doing something. The vow would be: 'grant me this victory (or 'save me from this peril') and I *will* walk on purple cloth (that is, 'I will go to great expense') in honour of thee': not— 'I *will not* walk on purple'. If there could be any doubt here,

it is removed by the perusal of Clytemnestra's speech below, 931, &c., in which she argues that no expense was too great to testify the public thanksgiving on this occasion. See her words:

> πολλῶν πατησμὸν δ' εἱμάτων ἂν ηὐξάμην,
> δόμοισι προυνεχθέντος ἐν χρηστηρίοις,
> ψυχῆς κόμιστρα τῆσδε μηχανωμένη.

'I would have vowed the trampling of any number of garments, had I received an oracle to that effect, to procure the deliverance of this (Agamemnon's) life'.

The vow then would have been, to sacrifice wealth, to tread on rich and rare embroideries, in token of thanksgiving to the gods for safety granted. Agamemnon had not made this vow: but Clytemnestra says: 'You might well have made it: act as if you had done so'.

[907. *τόδε τέλος*. This decision: this final determination.] Obviously Mr Paley makes Agamemnon say here; 'I knew as well as any man what I was doing when I announced my decision' not to walk on purple. It is, I believe, a rule in *στιχομυθία* that the second speaker replies to the first appositely: at all events a divergent reply would not occur before the close. But this language in Agamemnon's mouth is no reply to the previous words of Clytemnestra: it is a mere repetition of his refusal: '*no, I won't*', in another form, rudely ignoring what his wife had said. Is this the style of Aeschylus and the Greek drama? Surely not.

I may now proceed to translate the lines as I interpret them.

Cl. Well now—answer this question to please me, without gainsaying your opinion.

Ag. As to my opinion, I assure you I will not misstate it.

Cl. Would you, in a time of fear, have vowed to the gods to do what is now proposed?

Ag. Yes (*γε*), I knew as well as any man the proper occasion of announcing such a performance.

Cl. And what do you think Priam would have done after achievements like yours?

Ag. I think he would certainly have walked on embroideries.

Cl. Be not then afraid of human censure.

Ag. Yet the voice of public opinion is mighty.

Cl. He who is unenvied is not admired.

Ag. It is not womanly to covet strife.

Cl. The prosperous may gracefully accept defeat.

Ag. Do you really care for victory in this dispute?

Cl. Be persuaded: at all events kindly leave me to rule on this occasion.

Ag. Well; if your mind is made up, be it so, &c., &c.

After this paper had been read at the last meeting of the Philological Society, some objection was urged, as to the first line, on the score of the emphatic *ἐμοί*. My reply is, that there is ample reason for the emphasis, as Clytemnestra here begins to coax and use personal influence: and the *ἐμέ* of the next verse is an echo from Agamemnon of her *ἐμοί*.

Ἐξεῖπον, being aorist, may seem to militate against my version of line 4; and I confess to a suspicion that Aeschylus wrote either *ἐξειπεῖν* or else *ἂν* for *εὖ*. But I do not shrink from supposing that he would have ventured to use this fragmentary form in an imperfect sense, when I see that he writes *ἐξαυδᾶσθαι* only, never *ἐξαυδᾶν*, with active force. In any case, *τόδε τέλος* as usually explained (*this resolution* not to tread on purple) is to my mind insufferable.

B. H. KENNEDY.

DE VERG. GEO. III. 400—403.

quod surgente die mulsere horisque diurnis,
nocte premunt; quod iam tenebris et sole cadente,
sub lucem; exportans calathis adit oppida pastor,
aut parco sale contingunt hiemique reponunt.

402. sub lucem exportant (codd.). exportans Ribbeck. post Scaligerum; quo recepto nos, et interpuncto post '*lucem*', ita locum constituimus ut diceret Vergilius: 'quod interdiu mulsere, nocte premunt; quod vesperi (mulsere), sub lucem (premunt); casei quem presserunt partem vendunt, partem hiemi reponunt.' hinc in proclivi sunt omnia; nam de caseo non de lacte vendito sermonem esse testatur v. 403.

B. H. KENNEDY.

GREEK LEXICOGRAPHY. II.

[Read before the Cambridge Philological Society 27 April 1876.]

It would be a great boon to students of Greek, if one of our university presses would collect and reduce under one alphabet the numerous addenda to special lexicons, which are now almost wholly useless. Thus Poppo printed supplements to Bétant's lex. Thuc.; Dobree's adversaria contain other collections; there are addenda and corrigenda at the end of some volumes of Didot's Stephanus, and the so-called second edition of Suicer is a reissue with a few additional pages.

Probably few scholars are acquainted with two books, one printed at Oxford, one at Cambridge, which ought to find a place in every college library:

i. Indices tres vocum fere omnium quae occurrunt,

i, In Dionysii Longini Commentario de Sublimitate, et in eiusdem Fragmentis.

ii, In Eunapii Libello de Vitis Philosophorum et Sophistarum.

iii, In Hieroclis Commentario in Pythagorae Aurea Carmina.

Concinnavit Robertus Robinson. Oxonii, E Typographeo Clarendoniano. mdcclxxii.

The preface is dated Reading 18 July 1772: James Merrick, both privately and in a printed letter to Jos. Warton, had insisted upon the value of such indexes to Greek students; Robinson was encouraged to undertake the three indexes now published, and had proved the utility of the exercise to his own scholarship. Merrick induced the Oxford delegates to print the book at the cost of the university. 'Quibus utique Auctor

sinceras agit gratias, quod Hominem non Academicum, arte plane diuersa enutritum, et hasce litteras, tanquam alienam dicionem, horis subseciuis inuadentem, tum fauore suo erexerunt, tum honorario satis amplo condecorauerunt.'

ii. HENRICI HOOGEVEEN OPUS POSTUMUM EXHIBENS DICTIONARIUM ANALOGICUM LINGUAE GRAECAE. Cantabrigiae, TYPIS ACADEMICIS EXCUDEBAT J. BURGES, VENEUNT APUD J. DEIGHTON, CANTAB. ET LONDINI, P. ELMSLEY, ET T. PAYNE, BIBL. 1800. 4to.

Janus Hoogeveen in his address, lectori *φιλέλληνι*, gives a list of his father's unpublished mss. ending with the analogical dictionary, 'immortali Academiae Cantabrigiensis beneficio, claustris musei paterni ereptum, atque publica luce donatum.'

Complete *catalogues raisonnés* of the publications of the two presses would, I believe, furnish many other titles useful to the lexicographer. Such *Vorarbeiten* are necessary to a history of scholarship and science in England, and would silently confute many slanders respecting our academic forefathers.

As I have begun to speak of university printing, I may take the opportunity of making a suggestion, which seems obvious, but which I have never seen in print. The Oxford press has certainly done its duty by the world; but a captious critic might point to a long line of its publications, *e.g.* the editions of bishops Hooper and Patrick, and ask *cui bono?* for whose benefit were these tons of paper inked? But there are in both universities many collections, now all but useless, which might be printed at no great expense, to the honour of our foundations and to the edification of the republic of letters. Cambridge possesses mss. of Casaubon deplored by Mr Pattison as lost; it bought at no small cost mss. of John Taylor, which have rarely been consulted. St John's has uncatalogued remains of Markland. The editors of Porson's *aduersaria* confessed that they left entire departments of his work untouched. If either press would begin to collect the fragments of Stanley, Bentley, Taylor, Markland, Tho. Tyrwhitt, Porson, Elmsley, Gaisford, Dobree, Blomfield, we may be sure that the other

would follow the example and that the reputation of English scholarship would be extended. One scholar, lately taken from us, has been happy in securing immediate recognition: if E. M. Cope's commentary on Aristotle's rhetoric had already appeared, I might have had frequent occasion to cite it in these papers. I may instance a living scholar, singularly neglected in this country, but more justly appreciated abroad[1], whose Sophocles is a mine of lexicographical wealth. To the foreigners already named, I may add Sylburg, Valesius, Wimmer (ind. to Theophrastus), Ermerins (ind. to Aretaeus).

I append a further selection from my collections:

ἀγαθοποιός II Eus. p. e. VI 10 p. 275^{c}.

ἀγαθός Eus. h. e. VII 32 § 6 *ἀγαθός φασιν ἀγαθοῦ* (διάδοχος). 'the regular *ἀγαθώτατος* only in Diod. 16 85.' Herm. uis. I 2. *ἀγαθῶς* test. XII patr. Zab. 6. Arist. rhet. II 11 § 1.

ἀγαθότης test. XII patr. Aser 3. Benj. 8.

ἀγαθύνω test. XII patr. Sim. 5.

ἀγαλματοφορέω Eus. h. e. IX 4 § 26.

ἄγαμος II schol. Eur. Or. 163. *-ως* ib. 205.

ἄγαν with superl. Ael. h. a. I 38. VIII 13. Fr. Jacobs in Pors. adu. 313 ed. Lips.

ἀγαπητικός const. apost. II 3. *-ῶς* Zonar. c. 1 conc. gen. 7. Chrys. IV 513^{a}.

ἀγαπώντως Eus. p. e. XIV 5 § 4.

ἀγγελικός angelic 'Eccl.' Ign. Trall. 5.

ἀγέλη II cf. Plut. Lykurg. 16. 17.

ἀγέρωχος Himer. or. 3 1.

ἄγευστος Ael. n. a. II 42 *ποτοῦ*. abs. schol. Ap. Rh. II. 1.

ἀγκάλη II Nausikrat. in Ath. 296^{a} *ἤδη φανέντος πελαγίοις ἐν ἀγκάλαις.*

ἀγκαληφορέω mirac. S. Clem. 9 (Cotelier patr. apost. 1698 I 813).

ἀγκαλίς II Ios. ant. V 1 § 2.

ἀγκυλόπους gl.

ἀγκών Eus. h. e. VII 30 § 21 *ἐξ ἀγκώνων ἀποδεσμοῦσα.*

[1] Nauck and other competent judges have in reviews commended the originality and thoroughness of Mr Blaydes; one of the chief rising scholars of Germany ranks him first among living English editors of the Greek dramatists, not even excepting Dr Badham or Mr Paley.

ἀγνώμων one who does not pay his debts [Ulp.] on Dem. Olynth. II 25 18 (p. 103 20 Dind.) *ἀγνώμονας λέγει τοὺς ἀνοήτους, κατὰ στέρησιν τῆς γνώμης· οὐχ ὥσπερ νῦν ἀγνώμονας καλοῦμεν τοὺς μὴ ἀποδιδόντας τὰ χρέα, ἤγουν τὰς ἀμοιβάς.* Jo. Chapman in his learned essay on Ulpian, first published in Ri. Mounteney's select speeches of Demosthenes at Cambridge 1731 (a work which, like many Eton books, had a long lease of life; J. W. Niblock published the 14th ed. as late as 1826) and reprinted before Dindorf's ed. of the scholia, quotes (p. xxxv Dind.) Labbe's legal glosses *ἀγωγὴ λέγεται ἡ κίνησις τῆς ὑποθέσεως, ἀπὸ τοῦ ἄγειν τοὺς ἀγνώμονας εἰς τὸ δικάστηριον*, and again, *ἀγωγή ἐστι δίκαιον τοῦ ἀπαιτεῖν ἐν δικαστηρίῳ τὸ ὁθενδήποτε χρεωστούμενον. εἴρηται δὲ ἀγωγὴ παρὰ τοῦ ἄγειν...δικαστήριον.* Hemsterhuis adds Luc. Hermotim. 10. Many other reff. in his anecdota ed. Geel L. B. 1825 p. 57.

ἄγριππος 'Diogenian.' II 63. Zenob. I 60 (I p. 23 Leutsch).

ἀγροικία II plur. Luc. salt. 34.

ἀγχώμαλα adv. DCass. LX 20 § 4.

ἄγω I 1 Xen. eq. 6 § 9 *τῆς ἡνίας τὸν ἵππον.* I 6 Eur. Alk. 1091 *δάκρυ.* IV 2 Hdt. VIII 26. Plut. Flamin. 10 and schol. Ap. Rh. IV 1212 *Ἴσθμια.* ib. III 1244 *ἀγῶνα.* V Eus. h. e. VII 24 § 4 *δι' αἰδοῦς.* id. uit. Const. IV 52 *διὰ φροντίδος.* Luc. Prom. 4 *διὰ τιμῆς.* Ael. v. h. IX 4 *διὰ σπουδῆς.* VI DS. XVI 56 § 6. B 2 schol. Eur. Or. 246.

ἀγώγιμος II 1 Plut. Solon 15 post med.

ἀγών III 1 Soph. El. 682. 698 *μάχης.* Lob. on Ai. p. 398. Paus. X 21 § 3 *πολέμου.* Soph. Ai. 1163 *ἔριδος.* Wess. on DS. IV 16 *πολεμικός.* Eur. Or. 847 *διδόναι ἀγῶνα περὶ ψυχῆς* to stand his trial. id. Ph. 1335—6 *ἀγῶνα τὸν περὶ ψυχῆς πεπρᾶχθαι.*

ἀγωνιστέον Dem. IX § 70.

ἀδάϊκτος Qu. Smyrn. XI 165.

ἀδαμάντιος Eus. h. e. VI 14 § 10 of Origen.

ἀδελφικῶς Ioseph. Macc. 13 p. 405 28 Dind.

ἀδελφός Eus. mart. Pal. 5 § 2 *ἀδελφὰ τῷ Ἀπφιανῷ ὑπομείνας.* 8 § 7 *ἀδελφὰ ἑαυτῇ πράττουσα.* IX 9 § 9.

ἀδελφότης the relation of brother and sister schol. Eur. Or. 1041. the brotherhood Eus. h. e. VI 45 § 1. Greg. Nyss. de uirginit. 13 (speaking of the relation between 'religious' and their συνείσακτοι) γυναιξὶ κατὰ τὸ φανερὸν συνοικοῦντες καὶ ἀδελφότητα τὴν τοιαύτην συμβίωσιν ὀνομάζοντες, ὡς δὴ τὴν πρὸς τὸ χεῖρον ὑπόνοιαν ὀνόματι σεμνοτέρῳ περικαλύπτοντες.

ἀδηλέω in Soph. O. C. Madvig adu. I 219 reads ἀχηνοῦμεν.

ἀδημιούργητος 2 Epiphan. haer. LXXVI confut. 32 p. 982.

ἀδιάδραστος inevitable Eus. h. e. VI 9 § 8.

ἀδιακρίτως schol. Ap. Rh. II 64.

ἀδιαλλάκτως ἔχειν τινί Plut. Brut. 45 (Madvig adu. I 609).

ἀδιαλώβητος Cyr. adu. Nestor. II 4 p. 41 A.

ἀδιάπλαστος Suid. Φρῦνος. Tyrwh. (in Furia's Aesop CXCVI) restores the word to Athenag. p. 194.

ἀδιάπτωτος Eus. h. e. VI 19 § 10.

ἀδιάτρεπτος Eus. h. e. VIII 6 § 3. 7 § 4.

ἀδιαφορέω schol. Eur. Or. 414 p. 130 18.

ἀδιεξόδευτος schol. Eur. Or. 25.

ἀδιερήνευτος Philo I 387. Herenn. in Mai class. auct. IX 522.

ἀδιόρθωτος of books Sokr. h. e. VII 32. Epiphan. ancor. 31.

ἀδιστάκτως schol. Ap. Rh. II 64.

ἄδουλος 2 too poor to keep a slave Plut. Pelopid. 3. de uitando aere al. 8 pr. Madvig adu. I 580.

ἀδρός DS. XIX 86 τιμάς. II ibid. 88 ἄλλοι τινὲς τῶν ἀδρῶν (Madvig adu. I 130).

ἀδυναμία with inf. Plat. rep. 532^{c}.

ἀείζωος II Plut. qu. conu. VIII 4 2 § 5. schol. Eur. Or. 364.

ἀειθαλής schol. Eur. Or. 383 p. 122 5.

ἀειπάρθενος a vestal DCass. LIX 3 § 4. LX 5 § 2. Philo uit. contempl. 899 ἑβδομάς.

ἀεκουσίως τινὶ ἀφῖχθαι (Thuk. III 31 § 1). Madvig adu. I 315 ἀκουσίῳ.

ἀερόβλητος Eust. Il. 1155 44.

ἀεροπόρος Philo opif. mundi 20 f. 21 med.

ἀερτάζω Nonn. III 350.

ἀερώδης light of texture schol. Eur. Or. 1431 λίνον.

ἀζημίως schol. Eur. Or. 1175.

ἀζήτητος schol. Ap. Rh. IV 647.

ἀθάνατος ἕνεκ' ἀσφαλείας Dem. 142 26. Liban. in Hermes 1874 p. 31 20.

ἀθεεί schol. Eur. Or. 421. DCass. LIX 12 § 3.

ἀθεμιτουργία 'eccl.' Eus. h. e. IX 5 § 2.

ἀθεμιτουργός Heliodor. VIII 9 p. 328.

ἀθερίζω Madvig reads ἠθέριζε for ἠρέθιζε in Soph. Ant. 962.

ἀθέσμως 'Hesych.' s. v. ἀθέτως.

ἀθηρώδης 'ap. Ruhnk. Tim.' i.e. Basil.

ἄθικτος. With ἄθ. κερδῶν cited from Aesch. cf. ἄθ. δωροδοκίας Plut. I 485.

ἄθλαβος. ἔστι δὲ τὸ κορδακίζειν εἶδος ἀνειμένον ὀρχήσεως, ὃ οἱ ἄθλαβοι ὀρχοῦνται. This (with many other rare words) is in the anonymous commentator on Arist. rhet. (εἰς τὴν Ἀριστοτέλους ῥητορικὴν ὑπόμνημα ἀνώνυμον Par. 1539 fol. f. 60). See Brandis in Philologus IV 34.

ἄθλησις martyrdom martyr. Clem. 25.

ἀθλητής θεοσεβείας and the like Eus. mart. Pal. 3 § 1. 4 § 4. 6 § 6. h. e. VI 1. 4 § 3. VIII 17 § 1. IX 1 § 10.

ἀθορύβως schol. Eur. Or. 145.

ἄθραυστος Clem. ep. I c. νθ'.

ἀθρόως Eus. h. e. VI 5 § 7. VII 17 f. IX 6 § 2. 7 § 16.

ἄθυρμα DCass. LVIII 2 ἀφροδίσια ἀθ.

ἀθυρόγλωττος Clem. Al. paed. III 4. schol. Eur. Or. 10 f. 944 Theodorid. in anthol. p. 316 HSt.

ἄθυρος γλῶττα Clem. Al. p. 141^{b}. Philo p. 314 Turn.

ἀθυροστομέω 'Eccl.' Cyr. VI 172 31 Pusey.

ἀθυρόστομος Hesych. s. v. ἀθυρόγλωσσος. Bekk. anecd. 352.

αἰθήρ fem. Tafel dilucid. Pind. I 8.

αἰκιστικῶς schol. Ven. Il. XXII 336.

αἴλινος Welcker kl. Schr. I 27 sq. Bogenschütz in Philologus VIII 577 seq.

αἷμα II Eur. Or. 406 ὁ συνδρῶν αἷμα. On the use of the pl. see Pors. adu. 159 = 139.

αἱμοβόρος Eus. h. e. VIII 7 § 1.

αἱμορραγέω Hieronym. in Fabric. bibl. gr. VIII 393.

αἱμοχαρής schol. Eur. Or. 1563.

αἰνέω II 2 'c. inf.' aor. Eur. Alc. 12. Madvig adu. I 177.

Αἰολικά title of a book Tz. Lykophr. 1018 Müller.

αἱρεσιάρχης Eus. h. e. VI 13 § 5.
αἱρεσιώτης Eus. h. e. VI 2 § 13.
αἱρετίζω schol. Eur. Or. 1517.
αἱρέω A II 5 Eus. mart. Pal. 4 § 14. Heinichen n. cr. on h. e. V 16 § 14.
αἴρω Thuk. II 75 § 4 *ἤρετο τὸ ὕψος τοῦ τείχους μέγα.* On the intr. use in later writers see Schäfer on schol. Ap. Rh. III 1090. midd. Soph. Tr. 80 *ἆθλον.*
αἰσθάνομαι Eur. Or. 751 *αἰσθάνει* 'you guess right.'
αἰσθητῶς 'Plut.' II 953[c]. Sext. Emp. math. I 126.
αἴσιμον ἦμαρ oracle of Bakis in Hdt. IX 43 § 2.
αἰσχροκερδής Plut. II 34[d].
αἰσχροσεμνία Auson. id. 13 fin.
αἰσχρουργία plur. Eus. h. e. VIII 14 § 12.
αἰσχίνομαι 'c. acc. et inf.' Eur. Hel. 415-6. Plat. Crit. 52[c].
αἴτημα a postulate Luc. Hermotim. 74.
αἰτίαν ἔχειν περί τινος schol. Ap. Rh. IV 269.
αἰτιολογικὸν μόριον schol. Arist. Plut. 40.
αἰτιώδης schol. Eur. Or. 439.
αἴφνης 'other late writers' in Pors. adu. 257-8 = 227.
αἰχμαλωσία Madvig adu. I 329 inserts by conjecture in Thuk. VII 13 § 3, which seems hazardous.
αἰχμαλωτίζω test. XII patr. Ruben 5. Chrys. de sacerd. IV 7.
αἰχμάλωτοι πόλεις Isokr. paneg. 33 § 116. Plut. Pomp. 24.
αἰχμή [Eur.] Rh. 276 Madvig *αἰχμῆς μυρίας στρατηλατῶν.*
αἰών Men. in Pors. adu. 294 *ἀ. γίγνεται* while so and so is done, as we say 'an *age*.' DCass. LXIII 20 §§ 2. 5 *πρῶτος πάντων τῶν ἀπ' αἰῶνος Ῥωμαίων.*
ἀκαιρολογέω 'Phot.' schol. Aristoph. Thesm. 39.
ἀκακία Hermas uis. I 2. II 3.
ἀκαλλής Cyr. Al. VI 8 21 Pusey. id. on Mich. n. 50.
ἀκαλλιέρητος Eus. h. e. IX 3 *μυήσεις.* Dionys. ibid. VII 10 § 4 *ἱερουργίας.*
ἀκάματος on the quantity see Blomf. Aesch. P. V. 193.
ἀκαμπής schol. Theokr. XIII 36.
ἄκανθα 3 Strabo 773.
ἀκανθώδης schol. Ap. Rh. IV 156 *δένδρον.*
ἀκαρής II 1 Plut. Perikl. 16 Madvig adu. I 574.

ἀκαριαῖος schol. Theokr. XIV 9.
ἀκαταιτίατος 'Cyril' VI 195 30 Pusey.
ἀκατάλληλος Arr. Epikt. II 9 § 12. dub. in schol. Ap. Rh. III 1018.
ἀκαταμάχητος test. XII patr. Iud. 19 f.
ἀκαταμέτρητος Nikom. Geras. I 17 § 7.
ἀκατάπαυστος schol. Eur. Or. 1479.
ἀκατάπληκτος Eus. h. e. VIII 7 § 4. -ως VIII 9 § 5. mart. Pal. 4 § 8.
ἀκαταπόνητος Suid. ἀδήριτος.
ἀκατασκεύαστος LXX Gen. I 2. Dr Field's ed. of Orig. hexapla (a work which does credit to Cambridge scholarship, and is better known abroad than his admirable edition of the commentaries of Chrys.) has a brief index of Greek words, but deserves to be read from end to end for purposes of lexicography.
ἀκαταστασία Clem. Rom. ep. I 14. 43.
ἀκατάστατος Herm. past. II mand. 2. -ως Galen in Wetst. on ep. Iac. I 8.
ἀκατάσχετος and -ως Wetst. ib. III 8.
ἄκατος in Thuc. VII 25 § 4 Madvig adu. I 329 reads κεράτων.
ἀκέων Il. I 327 Madvig adu. I 186 reads with Bentley ἀκέοντε.
ἀκλεής 'Nonn.' XX 87.
ἄκλειστος Xen. Kyrop. VII 5 § 25. Plut. II 530[b].
ἀκλονήτως Cyr. VI 432 13 Pusey.
ἄκλυστος Plut. Marius 15.
ἀκμή II Ath. 563[d] ἀκμῆς τῶν σωμάτων ἐρᾷ.
ἀκοινωνησία II Cornel. in Eus. VI 43 § 6.
ἀκολάκευτος Suid. δεινός.
ἀκολάστασμα restored by Cobet v. l.[2] 427-8 in Alkiphr. I 38 (at the end of this art. in L. and S. read ἀκολαστάσματα).
ἀκολουθία I 2 order Eus. h. e. VI 32 § 3.
ἀκόλουθος abs. Marcellin. uit. Thuk. p. 9 Duker. Eus. h. e. IX 9 § 20. -ως Hesych. διαστοιχισάμενος. DCass. LXIV 4 § 2.
ἀκονάω Ath. 173[d]. schol. Eur. Or. 1035. 2 of words pass. Philo I 664.
ἀκόνη met. [Plut.] II 838[e] (cf. Hor. *fungar uice* cotis) of Isokrates καὶ πρὸς τὸν ἐρόμενον διὰ τί οὐκ ὢν αὐτὸς ἱκανὸς ἄλλους ποιεῖ εἶπεν 'ὅτι καὶ αἱ ἀκόναι αὐταὶ μὲν τεμεῖν οὐ

δύνανται, τὸν δὲ σίδηρον τμητικὸν ποιοῦσιν.' Greg. Naz. in Suid. 'Ωριγένης 1274 24 Bernh. 'Ωρ. ἡ πάντων ἡμῶν ἀκόνη.

ἀκονιτί DCass. LXII 20 § 1 (or 19 § 4).

ἀκοντίζω Eus. h. e. VIII 12 § 4 ἑαυτὰς ἐπὶ παραρρέοντα ποταμόν.

ἀκοπίαστος Hesych. ἀκάμαντον.

ἀκουστέον one must understand (*accipiendum*, 'take' in such a sense) schol. Ap. Rh. III 86. schol. Eur. Or. 1287.

ἀκουστικὸς λόγος schol. Eur. Or. 1281. τὸ ἀκ. Clem. Rom. martyr. 7 f.

ἀκούω to understand schol. Harl. Od. IV 221. schol. Eur. Or. 333 pp. 110 14 (ἔξωθεν), 111 5.

ἀκραγής Herm. on Aesch. from ἄκρος, ἄγη.

ἀκράδαντος Cyr. Al. in Junius on Clem. Rom. ep. I 27.

ἀκραίφνης with gen. Lysippus fr. inc. 2 Mein. καὶ κόρους πλεκτοὺς ἀκραιφνεῖς μυρρίνης. So Hemst. on Aristoph. Plut. 1195 and Porson adu. 297 = 263.

ἀκράτητος schol. Eur. Or. 4 p. 32 3 8.

ἀκρατοποσία Ath. 534[b].

ἄκρατος as subst. *merum* very many exx. in the ind. to Meineke, cf. Porson adu. 293, 300 f., 314. Plut. Alk. 18 § 5.

ἀκρατόστομος 'schol. Eur. Or. 891' = 903 cf. p. 221 25.

ἀκριβεύομαι Sext. Emp. math. I 71.

ἀκριβής Eus. h. e. VI 31 § 2 ἐπ' ἀκριβές. VIII 13 § 7.

ἀκριβολογέομαι schol. Eur. Or. 394. 1491.

ἀκριβόω Simonid. 84. Plat. Charmid. 156[a]. Xen. mem. IV 2. § 10. Aquil. Jes. 49 16. Luc. Iup. trag. 27. piscat. 20.

ἀκρίζω Eust. Od. 1636 48.

ἀκρίτως without trial DH. XI 43 ὅ τε νόμος ἀποκτείνειν ἔδωκε τοῖς ἡγεμόσιν ἐξουσίαν τοὺς ἀπειθοῦντας...ἀκρίτως.

ἀκροατικῶς ἔχειν Philo II 458.

ἀκροβάτης inscr. Ephes. shortly to be published by Mr Wood.

ἀκρόδρυα Clem. Al. paed. II 1 p. 174.

ἀκροθίνιον Bleek on Hebr. VII 7.

ἀκρόκερα schol. Ap. Rh. I 565.

ἄκρον I 2 Eus. h. e. VII 32 § 6 εἰς ἄκρον ἐλληλακὼς μαθημάτων.

ἀκρόννυξ schol. Philostr. in Boissonade Ph. her. p. 549, where

is also *ἀκρονυχία* (for this latter L. & S. cite 'Suid.' s. v. *ἀκρόνυξ*).

ἀκρόνυχος Nikand. th. 761.

ἄκρος anth. Pal. VII 428 3 4 *ἄκρα δ' ἐπ' αὐτᾶς | βαθμῖδος προπεσὼν κέκλιται ἀστράγαλος*, i.e. 'on the top.' Eur. Or. 128 *παρ' ἄκρας* at the tip. Eus. h. e. VIII 12 § 3 *μηδ' ἄκροις ὠσὶν ὑπομεῖναι δεῖν ἀκοῦσαι*. III Eur. Ph. 430. 1245. Theokr. XV 142 *Ἄργεος ἄκρα Πελασγοί*. V *ἄκρα* as adv. 'Theokr. XXVII 43,' where Madvig adu. I 299 reads *ἀκροτίμιος*, which, if accepted, must be added to lexx. *ἄκρως* schol. Ap. Rh. IV 432 *μεθύων*.

ἀκροστιχίς an ex. in Euseb. Constantini or. ad sanctorum coetum 18.

ἀκρότομος Dionys. in Eus. h. e. VII 21 § 5.

ἀκρωμία Poll. II 137.

ἀκρώνυξ and *ἀκρωνυχία* Suid. and schol. Philostr. as cited under *ἀκρόνυξ*.

ἀκρωτηριάζω Epiphan. haer. XXX 13 p. 137. pp. 311[d]. 317[d]. II intr. Strabo 760.

ἀκτάζω see the admirable emendation of Hemst. in Mnemosyne 1876 IV 209.

ἀκτή (B) Epinik. *μνησ.* fr. 1 9.

ἀκτημοσύνη 'eccl.' Eus. h. e. VI 3 § 11. Chrys. cited by Jun. in Wotton's Clem. Rom. app. p. 6, where also *ἀκτήμων*.

ἀκτήμων Eus. h. e. VII 32 § 27.

ἀκύμαντος Dionys. in Eus. h. e. VII 21 § 4.

ἀκυρωτέον Strabo 362[c].

ἀλάβαστρος II Alexis in Ath. 691[e].

ἀλαζονεία Ath. 230[c] *ταῦθ' ὅλως πρὸς ἀλαζονείαν*.

ἀλαζονικῶς schol. Ap. Rh. III 976. Clem. Al. paed. III 6 § 34.

ἄλας test. XII patr. Leui 9 f.

ἀλγέω c. gen. Eur. Hek. 1256.

ἄλγος of a person schol. Eur. Or. 1082.

ἀλείπτης schol. Eur. Or. 1492 l. 9.

ἀλεκτορίσκος Babr. in Suid. *Ταναγραῖοι*.

ἀλεκτρυονώδης 'Eunap.' in Phot. bibl. p. 24 13 Bekker.

ἀλεξητήριον schol. Ap. Rh. IV 1614.

ἀλεξιφάρμακον Eus. h. e. VII 18 § 2.

ἀλευρόμαντις Thdt. gr. aff. cur. p. 135 51.

ἅλη a saltpit Strabo 546. 561. 831. Madvig adu. I 138.

ἀλήθεια schol. Ap. Rh. II 178. IV 815 *ταῖς ἀλ.* Eus. h. e. IV 16 § 2. [Soph.] in Just. Mart. cohort. 17. schol. Hom. Od. VII 311.

ἀλητικός Madvig adu. I 723 conj. in DH. I 31 *ἀλητικοῖς πληρώμασιν.*

ἁλία Dorville Charit. 242. Wachsmuth hell. Alterth. I 414. Franz corp. inscr. III 593.

ἅλις Eur. IT. 983 *ἅλις τὸ κείνης αἷμα.* DS. XVII 43 (Madvig adu. I 506).

ἁλίσκω Zenob. III 67 *ἐλεφᾶς μὺν οὐκ ἁλίσκει.* Diogenian. IV 45 (C. E. Finckh).

ἁλιτενής App. b. c. II 84.

ἁλιτήριος Porson adu. 75 = 65.

ἁλιτρεφής 'Nonn.' (L. & S. ed. 3) XXIV 116 (F. W. V. Schmidt).

ἁλίφλοιος add Theophr. h. pl. III 8 § 2. V 1 § 2. schol. Theokr. IX 19.

ἀλκή Hdt. II 45 § 1. IV 125. IX 102 § 3 *πρὸς ἀλκὴν τρέπεσθαι.* [Eur.] Rhes. 929 *ἀλκὰς κορύσσοντα.* Med. 266 *εἰς ἀλκὴν κακή.* Or. 1305 *εἰς ἀλκὴν θρασύς.*

Ἀλκμαιωνίς title of a poem schol. Eur. Or. 997.

ἀλλά in apod. after ἐπεί Hdt. IX 42 § 1. after ἐπειδή ib. 48 § 3. *ἀλλά = saltem* Eur. Or. 1562. Matth. lex. Eur. 119. *ἀλλ' οὖν* in apod. schol. Eur. Or. 189. *ἀλλὰ γάρ* Hdt. VIII 8. IX 113. Eur. Or. 725. Klotz on Devar. II 22 sq. *ἀλλ' οὐ γάρ* Hdt. IX 109 § 2. I 14 § 3 Krüger. *ἀλλὰ καὶ* after *οὐ* (without *μόνον*) Luc. d. d. 12 1. iudic. uocal. 3 pr. Dav. on Cic. n. d. p. 239.

ἀλλᾶς Luc. merc. cond. 26 Cas. and Madvig. ind. com.

ἀλλεπάλληλος 'gramm.' schol. Eur. Or. 338 p. 113 n. 807 p. 209 1. 816. 977. 1007. schol. Ap. Rh. III 1018 e coni. Schäf.

ἀλλ' ἤ Madvig adu. I 567. Krüger gr. Gr. 69 4 4. The passage cited is the only instance in Hdt.

ἀλληγοριστής (not -ητής) is the reading of Dind. in Eus. h. e. VII 24 § 2.

ἀλληλουχέω pass. Theod. Prodr. c. hist. II 56 in rev. archéol. 1873 XXV 416. M. Miller's collection of new words con-

tained in the two poems (printed in vols. xxv xxvi of the rev.) is very imperfect.

ἀλλόγλωσσος Nikeph. h. e. viii 11.

ἀλλοδίκης in sibyll. xi 216 the ms. reading is ἀντὶ δίκης, nor is Alexandre's conjecture certain.

ἀλλοδοξέω Plut. Lucull. 14 e coni. Madvig adu. i 590.

ἀλλοεθνής DCass. xxxvii 17.

ἀλλόθροος sibyll. xi 114.

ἀλλόκοτος Jacobs in Porson adu. 284 Leipz. has 5 exx. from Liban. and Themist.

ἄλλομαι Ael. n. a. vi 6 ἄλλεσθαι βόθρον.

ἀλλοπαθῶς Eust. Il. xiii 57.

ἄλλος ἄλλως etc. not in the usual sense 'some one way, some another,' but 'others in another way' etc. schol. Par. Ap. Rh. iv 57 sq. p. 275 Schäfer. schol. uet. ib. 588 p. 379. ἄλλος ἄλλον etc. verb in pl. Hom. Od. v 231. Luc. gallus 18. Zeuxis 1. 11. lexiph. 5. Peregrin. 36. nauig. 48. Matthiä § 302[b]. Pflugk on Eur. Hf. 73 οἱ δ'...ἄλλος ἄλλοθεν πίτνων αὐδᾷ (use of sing.). 'Where it seems pleonast.' Xen. Hell. ii 4 § 9. Kyr. viii 3 § 10. anab. v 10 § 10. Hdt. ix 96 § 2. i 216 θύουσί μιν (the old man) καὶ ἄλλα πρόβατα ἅμα αὐτῷ. vii 176 § 1 στεινότατον τῆς χώρης τῆς ἄλλης, where see Krüger and Stein on i 193.

ἀλλοτριοεπίσκοπος Dionys. Areop. ep. 8 p. 786. German. Constantinop. ep. 2 ad Cyprian. c. 9 in Cotel. eccl. gr. monum. ii 481.

ἀλλότριος ii Eus. h. e. ix 2 τῆς προσωνυμίας. 7 § 8 νοῦ παντός.

ἀλλοτριότης Plut. Aemil. 5.

ἀλλοτριόω schol. Eur. Or. 157 τοῦ ὕπνου. ib. 1161.

ἀλλοτρίως DS. xi 70 § 2 διέκειτο πρὸς Ἀθηναίους.

ἄλλως Plat. Phaed. 115[d] τὴν ἄλλως. So id. Crito 46[d]. DCass. lx 13 § 2.

ἁλμυρός 3 Ath. 121[f] λέγων ἁλμυροὺς λόγους. Porson adu. 67 = 59.

ἀλογέω c. gen. schol. Eur. Or. 1156 fin. ἀλογητέος ib.

ἀλογομῦλαι = κυνοραϊσταί anon. on Arist. rhet. Par. 1539 f. 41 3 (ap. Brandis in Philologus iv 34).

ἄλογος iv Diophant. arithm. i def. 2. Eukl. x prop. 7. 13. 16. 17.

ἁλουργός Eus. h. e. vii 32 § 3 βαφή.

ἀλουσία ind. com. schol. Eur. Or. 228 Pors.

ἅλς III cf. ἅλη.
ἀλσοκόμος Thdt. gr. aff. cur. VIII p. 111 2.
ἁλυκός Wetst. on Iac. III 11 12. Antig. Caryst. 148. Dioscorid.
ἀλυπία Ath. 672ᵉ.
ἁλυσιδωτός)(στάδιος schol. Ap. Rh. III 1226.
ἅλυσις Lightfoot on Philipp. p. 8.
ἄλυτος Böckh c. i. 1973 *τέρμ' ἐσιδὼν βιότου ἀλύτοις ἐπὶ νάμασι Μοιρῶν.*
ἅμα DCass. LX 31 § 5 *ἅμα τε...καί.*
ἀμάντευτος 1 superl. Oenom. in Eus. p. e. p. 219ᶜ.
ἀμαξαῖος 'Nonn.' (L. & S. ed. 3) I 251. II 281 (F. W. V. Schmidt).
ἁμαρτάνω Eur. Med. 188 *σκαιοὺς δὲ λέγων...οὐκ ἂν ἁμάρτοις.* Blaydes on Soph. Ai. 155. Hdt. VII 139.
ἁμαρτάς Ios. ant. III 9 1 sq. XVIII 5 § 2. Eus. mart. Pal. 8 § 11.
ἁμάρτησις Herm. uis. II 2.
ἁμαρτητικός Epiphan. haer. LXXIV 9 p. 898. -ῶς ib. LXXIII p. 865.
ἀμάρυξις schol. Ap. Rh. III 1018 e coni. Schäf. (ms. *-υσις. ἀμαρυγή* also in Ap. Rh. l. c.).
ἄμαστος (μάσσω) *ὁ ἀμάσητος* Suid. s. v.
ἀμβλυωπία DCass. LVII 2 § 4.
ἀμεγεθής Cyr. Al. VI 20 10 Pusey.
ἀμέθυστος l. ult. read *ἀ λίθος.*
ἀμέλγω Plut. II 98ᶠ.
ἀμελέω Thuk. III 40 § 8 *τῶν πολεμίων.* (n. 4) Xen. an. V 1 § 15 *τοῦ ξυλλέγειν πλοῖα.*
ἀμελλήτως Eus. h. e. VI 29 § 4.
ἀμελῶς ἔχειν Xen. Kyrop. I 2 § 7 *περὶ θεούς.*
ἀμέμπτως Plut. II 840ᶜ.
ἀμέριμνος Philem. in Stob. fl. XCVII 13 ver. 7. Eus. h. e. VIII 17 § 10.
ἀμέριστος Simocatt. hist. II 13.
ἀμετάβολος schol. Eur. Or. 705 *τὰ δύο ἀμ.*
ἀμετάθετος Clem. Al. str. VI § 106. Theophyl. and Munthe on Hebr. VI 17.
ἀμετακίνητος schol. Theokr. XIII. 37. -ως schol. Ap. Rh. II 84.
ἀμεταμέλητος Clem. Rom. ep. I c. *νή* (one of the chapters newly published by Bryennios).

ἀμετάστροφος Plat. legg. 960^{c}.
ἀμετροπότης Zenob. paroem. v 19.
ἀμέτρως schol. Eur. Or. 812.
ἀμήν Vales. on Eus. h. e. vi 43 § 19. Dionys. ib. vii 9 § 4.
ἀμιγής maiden schol. Eur. Or. 108.
ἄμιλλα τῶν νεῶν comm. on Plut. Themist. 128^{f}. Eur. suppl. 428 ἄμιλλαν γὰρ σὺ προύθηκας λόγων.
ἀμιλλάομαι in Eur. Phoenix 4 2 Mr Shilleto reads μιμηθέντα.
ἀμίς Ath. 262^{e}. comm. on Clem. Al. paed. ii § 25 f. p. 182.
ἀμνησίκακως 'eccl.' Clem. Rom. ep. i c. ξβ'.
ἀμνός of a martyr Eus. mart. Pal. 4 § 2.
ἀμοιβαδίς schol. Eur. Or. 1007.
ἀμοιβαδόν Eus. h. e. viii 9 § 4.
ἀμοιβαῖος schol. Ap. Rh. iii 1040 δι' -ων.
ἀμορβεύω Unger Stat. ecl. ult. (Neustrelitz 1868) 222.
ἀμορβός Unger l. c. Zon. lex. 143.
ἀμπελόφυτος schol. Ap. Rh. ii 138.
ἄμπωτις Suid. ῥαχίαν.)(πλημμυρίς Strabo 173. of the Syrtis schol. Ap. Rh. iv 1235.
ἀμυγδαλέλαιον anon. ὀρνεοσόφιον ad calc. Ael. ii 581 4 ed. Hercher.
ἀμυδρός Plut. def. orac. 10 f. ζωή. schol. Eur. Or. 981 p. 243 24 of the lost Pleiad.
ἀμύνω Thuk. iii 67 § 6 τῷ νόμῳ. Eur. Or. 523. The fut. -ούμενος corrupted into -ομ- Madvig adu. i 512.
ἄμυστις ii Plut. qu. conu. v 3 2 § 5.
ἀμυχή Plut. Pyrrh. 3.
ἀμφανάω u. l. in schol. Ap. Rh. ii 128.
ἀμφί C ii 2 Eus. h. e. vii 2.
ἀμφιγνοέω Luc. fugit. 28 cl. Madvig adu. i 703, who (ib. 30) reads ἠμφιγνώμει in Plut. Pyrrh. 3.
ἀμφιδέαι Liban. iv 835 2, as corrected by Jacobs in Porson adu. 331 Leipz.
ἀμφιέπω ii 1 many exx. in Tafel dilucid. Pind. i 12n.
ἀμφιθάλασσος Strabo 391.
ἀμφιθαλής DCass. lix 7 § 1.
ἀμφιλαφής 3 DH. rhet. 3 § 5 λόγος.
ἀμφίλεκτος Epiphan. haer. lxx 10 τὴν τῶν ἀποστόλων διάταξιν,

οὖσαν μὲν τοῖς πολλοῖς ἐν ἀμφιλέκτῳ. cf. haer. VIII 5 p. 19.

ἀμφιμήτριος by a different mother schol. Eur. Or. 812 p. 210 20 calls Chrysippos ἀμφιμήτριον ἀδελφὸν of Atreus and Thyestes.

ἀμφίπολος schol. Eur. Or. 106 ἀμ. δὲ ἡ κατὰ κύκλον περιστροφή (?). ib. 1416 masc.

ἀμφιρρεπής schol. Eur. Or. 866 sq. p. 221 11. ib. 633. 890.

ἀμφισπάω schol. Eur. Or. 1457.

ἀμφιτεύχω Qu. Sm. V 103 (F. W. V. Schmidt).

ἀμφιφορεύς = μετρητής schol. Ap. Rh. IV 1187.

ἀμφορεύς Aeschin. f. l. § 126 πρὸς ἕνδεκα ἀμ. κρίνομαι.

ἀμωσγέπως Plut. III 797 R (IV 380 Coray). Axioch. 16 = 10 Böckh. Madvig adu. I 522—3.

ἄν repeated Eur. Or. 379 Beck. Andr. 303—4. 350—1. 934—5. suppl. 193—4. Hek. 359. 1182. Troad. 1233. Ath. 426^{e}. Position of Madvig adu. I 191. 643. Dem. I § 19 τί οὖν, ἄν τις εἴποι. ἄν γε Herm. Eur. Ph. 1223. Soph. Ai. 1318. cf. Eur. Or. 784. See Madvig ib. ind. against the omission of ἄν with opt. cl. Matth. on Hippol. 468. Aristoph. au. 180.

ἀναβαθμός DCass. LXV 21 (F. W. V. Schmidt).

ἀναβαίνω Herm. uis. I 1 post med. ἐπὶ τὴν καρδίαν σου ἀνέβη ἡ ἐπιθυμία τῆς πονηρίας. ib. 2.

ἀναβάλλω B II Isokr. IV 172 τοὺς πολέμους. Thuk. V 46 § 1 (and Dem. XI 1) τὸν πόλεμον. id. IV 63 § 2 τὰς ἰδίας διαφορὰς ἐς αὖθις (C. E. Finckh). Eus. h. e. VII 30 § 4.

ἀναβαπτίζω II Dionys. in Eus. h. e. VII 5 § 4.

ἀνάβασις I 3 'Diod. I 36' read I 34 § 2. Add schol. Ap. Rh. II 269.

ἀναβασμός pl. the *scalae Gemoniae* DCass. LVIII 11.

ἀναβαστάζω schol. Eur. Or. 217.

ἀναβατός Ios. b. I. V 5 § 2.

ἀναβίωσις Eus. h. e. VI 10.

ἀνάβλεμμα Poll. II 4.

ἀναβλέπω I Eur. Ion 67. Bacch. 1308 (in suppl. 322 Madvig reads ἀντιβλ.). II Clem. Rom. ep. II 1. 9.

ἀνάβλησις Kallim. h. II 46.

ἀναβοάω 3 Eur. Bacch. 1106 sq. Plut. Rom. 15. Eus. h. e. X 1 § 2. m. Pal. 4 § 8.

ἀναγκαῖος II 3 Plat. legg. 643^{c}. II 5 Eus. h. e. VIII 12 § 6 *τὰ μάλιστα -ότατα τοῦ σώματος.*

ἀναγκαστικός schol. Ap. Rh. II 234. *-ῶς* schol. Luc. Phal. I 8.

ἀνάγκη Ios. ant. XVIII 1 § 4 *κατ' ἀνάγκας.*

ἀναγνωρισμός schol. Eur. Or. *ad fin.*

ἀνάγνωσμα Plut. II 328^{d}.

ἀναγραπτέος Eus. mart. Pal. 13 § 14.

ἀναγραφή Lightfoot on Clem. ep. I 25.

ἀναδύομαι II DCass. LXIV 7 § 2 *ἀλλ' οὐ γὰρ εἶχεν ἅπαξ ἐπὶ τὴν ἀρχὴν ἐσελθὼν ἀναδῦναι.*

ἀναζάω schol. Eur. Or. 364.

ἀναζωγραφέω schol. Hom. Od. VII 59 60. Eus. h. e. VIII 12 § 1.

ἀναζωπυρέω intr. Clem. ep. I 27. Ign. Eph. 1. trans. Eus. h. e. IX 7 § 6 *τοὺς πυρσούς.* VIII 12 § 2 *τὴν μνήμην.*

ἀναζωπυρόω and *-πύρωσις* Synes. ad Dioscor. 4 (Fabric. VIII 235).

ἀναθρηνέω schol. Eur. Or. 1335.

ἀναίδητος Ap. Rh. IV 360 (F. W. V. Schmidt).

ἀναίμακτος Pythag. in DL. VIII 22 *μόνον δὲ τὸ ἀν. βωμὸν προσκυνεῖν.* Athenag. 13.

ἀνακαίνωσις Clem. Al. str. VI § 131.

ἀνακαλυπτήρια schol. Eur. Or. 294 p. 102 10.

ἀνακαχάζω (see *ἀνακαγχάζω*) DCass. LVII 24 § 8 Dind.

ἀνάκλασις II DS. XVII 82. schol. Ap. Rh. IV 1515.

ἀνακλάω I Luc. Anach. 7 Reitz *ἡ δεξιὰ δὲ ὑπὲρ τῆς κεφαλῆς ἀνακεκλασμένη ὥσπερ ἐκ καμάτου μακροῦ ἀναπαυόμενον δείκνυσι τὸν θεόν.* II of light Eukl. opt. 1.

ἀνάκλησις II 2 Plut. Alex. 33.

ἀνακλητικός Apollon. Tyan. ep. 44 § 2 *ἔστι γάρ πως τὸ συγγενὲς ἀκατασόφιστον καὶ πᾶν ἀνακλητικὸν αὑτοῦ τὸ οἰκεῖον.*

ἀνακόπτω Ios. b. I. II 16 § 4 p. 184 18 Bekker *οὐ δυσὶ μόνοις τάγμασιν ὑπείκουσιν, μεθ' ὧν αὐτοὶ τὰς Δακῶν ἀποκόπτουσιν ὁρμάς*; Nonn. XXXIII 357. Madvig adu. I 624.

ἀνακρίνω med. ius dicere Eus. h. e. VIII 9 § 7.

ἀνακρούω schol. Eur. Or. 165 p. 75 26 *τρίποδα.* = 'umstimmen' Plut. Kleom. 16 § 3.

ἀναλαμβάνω to reassure Plut. Lys. 18.

ἀνάλγητος II 2 in Eur. l. c. Madvig adu. II 53 reads *βιοτὰν τοῦδ' ἀνάλγητον πάθους.*

ἀνάληψις comfort Eus. h. e. VI 39 § 5f.
ἀναλθής Aretae. p. 60 Oxon. Qu. Sm. III 33. 84.
ἀναλογίζομαι schol. Ap. Rh. IV 1748.
ἀνάλυσις Alex. Aphrodis. ad pr. anal. f. 4[a] *ἡ δὲ ἀνάλυσις ἐπάνοδός ἐστιν ἐπὶ τὰς ἀρχὰς ἀπὸ τοῦ τέλους.*
ἀναλύω II 3 b Arist. eth. N. III 5 p. 1112 b 15 seq. *ἀναλύειν... ὥσπερ διάγραμμα.* anal. pr. I 32 p. 36 b 40. I 45 p. 50 b 30.
ἀναλωτικός schol. Eur. Or. 621. compar. ib. ad fin.
ἀναμάρτητος of Christ test. XII patr. Beni. 3. Hippol.
ἀναμάσσω I Dionys. in Eus. h. e. VII 22 § 7 *-όμενοι τὰς ἀλγηδόνας.*
ἀνάμεσος test. XII patr. Nephth. 12.
ἀναμεταξύ schol. Eur. Or. 165 p. 75 17.
ἀναμιμνήσκω *τινά τι* Xen. anab. III 2 § 11. Dem. XLIX 1. in Timokr. 12. Madvig adu. I 460.
ἀναμίξ Strabo 441.
ἀναμονή schol. Eur. Or. 1101.
ἀναμοχλεύω Chrys. hom. 3 in 2 Thess. XI 525[e].
ἀναμφιβόλως const. apost. III 2. martyr. Clem. 11. Hieronym. in Fabric. bibl. VIII 390 f.
ἀναμφιλέκτως Nikom. Geras. I 23 § 4. schol. Ap. Rh. IV 864.
ἀναμφιλογώτατα adv. Arr. anab. VII 30 § 1. *-γως* Eus. h. e. VIII 4 § 3 f.
ἀνανήφω Hesych. *ἀνασφάλλω.* DS. XVI 19 (Madvig adu. I 503).
ἄνανδρος II 1 Eus. h. e. II 32 § 22.
ἀνάντης schol. Eur. Or. 790. Xen. hipp. 8 § 14 e coni. Madv. adu. I 361.
ἀναντίλεκτος Ios. ant. XIX 1 § 4.
ἀναντίρρητος martyr. Polyk. 17. Orig. in Eus. h. e. VI 25. *-ως* Oekum. in Iac. V 6.
ἀναντλέω metaph. Eus. mart. Pal. 12 l. 12 Dind.
ἄναξ Aristoph. pac. 90 *ὦ δέσποτ' ἄναξ.* 'a host' Luc. cynic. 19 (Jacobs in Porson adu. 305 Leipz.).
ἀνάπαλιν topsy-turvy Eus. h. e. VIII 8 f. of crucifixion.
ἀναπάλλω Strabo 582[b].
ἀνάπας C. E. Finckh reads in anth. Pal. VII 343 *ἔμπλεον Αὐσονίων θεσμῶν σοφίης θ' ἅμα πάσης.*
ἀνάπαυσις of a person schol. Eur. Or. 1082.

ἀναπαύω II 2 middle voice 'to die' Hdn. I 4 p. 5 8.
ἀναπείθω to convince Xen. mem. I 2 § 52. III 11 § 10 (C. E. Finckh).
ἀναπέμπω to refer Eus. mart. Pal. 11 § 3.
ἀναπετάννυμι Xen. Ages. 2 § 17 τῆς Πελοποννήσου τὰς πύλας. pf. part. pass. Plut. Aemil. 5. praec. coni. 13 f. (p. 139ᵉ).
ἀναπηδάω to start up and clap Eus. h. e. VII 30 § 9.
ἀνάπηρος Ael. u. h. XI 9. Poll. II 61. Eus. h. e. VII 10 § 7.
ἀναπηρόω Plut. Is. et Osir. 55 (al. ἀναπλ-).
ἀναπιδύω Theod. Prodr. c. hist. II 109 in rev. archéol. 1873 XXV 417 πηγὴν -ύουσαν.
ἀναπίμπλημι Ap. Rh. IV 16 πᾶσαν κακότητα.
ἀναπνοή II Eus. h. e. VIII 5 f. εἰς αὐτὴν τελευταίαν ἀ. cf. ib. 9 § 5. 11 § 9. IX 8 § 8.
ἀναποδίζω εἰς τοὐπίσω schol. Eur. Or. p. 209 21 n.
ἀναπόδραστος Hermias ap. Hermann Orph. p. 506. Cornut. n. d. 13.
ἀναπόμπιμος DCass. LXII 2 § 1.
ἀναπτερόω I 2 schol. Eur. Or. 285-6. 609.
ἀναπτοιέω Tryph. 349.
ἀνάπτω I 2 anth. Pal. IX 397 αἶσχος. epigr. adesp. 420 μέμψιν. Add Eus. h. e. IX 9 § 3 ὁ τῆς ἐκ Θεοῦ συμμαχίας ἀνημμένος βασιλεύς.
ἄναρμος Sext. Emp. m. IX 363. Pyrrh. III 32.
ἀναρμόστως Ath. 134ᵉ.
ἀνάρπαστος Eus. h. e. IX 5 § 2. 6 § 2.
ἀναρρήττω DS. XVII 58 (Madvig adu. I 57).
ἀναρριπίζω met. Eus. h. e. II 26 § 1. VI 19 § 16. 41 § 1. IX 10 § 6.
ἀναρτάω med. DCass. LVII 6 § 2. II 2 Eus. h. e. X 2 § 1 τὰς ἐλπίδας ἐπὶ τὸν Χριστόν.
ἀναρύτω Plut. de primo frig. 12 § 7.
ἄναρχος 3 Hieronym. in Fabric. biblioth. VIII 391 f. -ως Epiphan. haer. 54 3. 55 4.
ἀνασείω to stir to mutiny Meyer on Lu. XXIII 5.
ἀνασκευάζω to remodel a book Eus. h. e. VII 25 § 1.
ἀνάσκητος Polyb. III 70.
ἀνασκιρτάω Ios. b. I. VI 2 § 10.

ἀνασκολοπίζω Luc. iud. uoc. 12. Prom. 2. Philopatr. 3. DCass. LX 24 § 4. LXII 11 § 4. Eus. h. e. III 1. VIII 8 f.

ἀνασπάω Plut. Arat. 18 (Madvig adu. I 610).

ἀνάστατος Hdt. I 76 § 2.

ἀναστέλλω II 2 DCass. LXII 12 § 3.

ἀναστρεπτέον 1 schol. Ap. Rh. II 1256. schol. Eur. Or. 205. 685. 1378.

ἀναστρέφω A I Ath. 104[b]. 671[c] *ἀνέστροφέν σου τὸν βίον τὰ βιβλία.* Alkiphr. II 2 p. 220 *κατάκρας ἡ καρδία μου ἀνέστραπται.* ib. B III 2 in Plat. polit. 271[a] Madvig adu. I 385 reads *ἀνατρεφόμενον.*

ἀναστροφή I 2 fin. schol. Eur. Or. 226 *κατ' ἀναστροφὴν εἶπεν· οὐ γὰρ ἔστι τῶν βοστρύχων τὸ κάρα, ἀλλὰ τοῦ κάρα οἱ βόστρυχοι.*

ἀνασφάλλω Cornel. in Eus. h. e. VI 44 § 3.

ἀνάτασις straining of voice schol. Eur. Or. 149 *τῆς βοῆς.* So the verb ib. 1385 p. 301 20 *τὸν ὑπαξόνιον τῶν ἁρμάτων ἦχον ἀνατεταμένον τε καὶ ὀξὺν εἶναι.*

ἀνατίθημι B II Luc. pseudol. 29 *ἐπανορθούμενος δὴ σὺ καὶ ἀνατιθέμενος τὸ διηρτημένον.* to dedicate a book Eus. h. e. VI 13 § 3. 28.

ἀνατολή I Tim. Locr. 96[d]. Stob. ecl. phys. I 20. Polyb. XI 22 § 6. ib. II Polyb. XI 6 § 4. Here, rather than above, Hdt. IV 8 § 2 should appear *τὸν δὲ Ὠκεανὸν λόγῳ μὲν λέγουσι ἀπ' ἡλίου ἀνατολέων ἀρξάμενον γῆν περὶ πᾶσαν ῥέειν.*

ἀνατολικός schol. Eur. Or. 1259.

ἀνατρέφω Xen. anab. IV 5 § 35 *ἵππον ὃν εἰλήφει παλαίτερον δίδωσι τῷ κωμάρχῃ ἀναθρέψαντι καταθῦσαι, ὅτι ἤκουσεν αὐτὸν ἱερὸν εἶναι τοῦ θεοῦ, δεδιὼς μὴ ἀποθάνῃ.* That is the old horse was to be fattened up for sacrifice. I see no sort of ground for Madvig's conjecture (adu. I 348) 'Ridicule equus *παλαίτερος* datur, non ut mactetur, sed ut educatur (*ἀναθρέψαντι*) et mactetur. Dedit eum Xenophon *τῷ κωμάρχῃ ἀναστρέψαντι καταθῦσαι* (cum domum redisset).'

ἀνάτρεχω in schol. Eur. Or. 621 p. 169 19 *τοῦτο γὰρ ἀνέτρεχε τὸν οἶκον* read *ἀνέτρεπε.* I 2 to retrace *repetere* Eus. h. e. IX 10 § 7.

ἀνατυλίσσω Clem. Rom. ep. I 31.

ἀναφαίνω Theophan. I 721 Bonn = 392^{c} *ἀναφανέντων δὲ αὐτῶν τὴν γῆν.* In Acts XXI 3 (cited by L. & S.) the balance of evidence is in favour of *ἀναφανέντες.*

ἀναφέρω II 6 'to recover' DCass. LX 14 § 2. Dionys. in Eus. h. e. VI 44 § 5. In two passages Eus. uses the word in a sense not recognised by HSt. or L. & S. VI 5 § 3 *ὁ Βασιλείδης, εἴς τις ὢν τῶν ἐν στρατείαις ἀναφερομένων* [Rufin. *unus ex his quibus implere speculatoris officium mos est*] *ἀπάγει παραλαβὼν τὴν ἐπὶ θανάτῳ.* VIII 4 § 3 *ὁ στρατοπεδάρχης, διακαθαίρων τοὺς ἐν στρατοπέδοις ἀναφερομένους.*

ἀναφορά I schol. Ap. Rh. IV 1188 *ἀ. καπνώδης* = *λιγνύς.* Clem. Rom. martyr. 18 'a report.'

ἀναφρονέω DCass. LX 14 § 2.

ἀναφύσημα of fire schol. Ap. Rh. IV 834. ib. III 42 *ἀναφύσησις τοῦ πυρός.*

ἀναφύω II Plut. Arat. 16 *ὄρος ἐκ μέσης ἀναπεφυκὸς τῆς πεδιάδος.*

ἀναχαιτίζω I 2 Anaxandr. in Ath. 481^{f}. DCass. LXIII 26 § 2. ib. II DCass. LX 11 § 3.

ἀναχωματισμός schol. Aesch. P.V. 848. schol. Eur. Or. 402.

ἀναχωνεύω Theoph. ad Autol. II 26.

ἀνδοκεία Rhein. Mus. 1869 466—470 *ἐν ἀνδοκείᾳ* 'in Bürgschaft')(*ἐν ἐπιμονᾷ* 'in Verbleib.'

ἀνδράδελφος schol. Eur. Or. 812 p. 211 6. 22.

ἀνδρακάς Plut. II 151^{e}.

ἀνδραποδίζω pass. 'Xen.' Hell. I 6 § 14.

ἀνδράχνη Suid. *Θέσπις.*

ἀνδριαντουργία Tzetz. chil. VIII 324.

ἀνδρομήκης Ios. b. I. XV 11 § 3.

ἀνδρόπρῳρος Blomf. gloss. P.V. 431. Plut. II 1123^{b}. Aristot. phys. II 8 p. 198^{b} 32. 199^{b} 11.

ἀνεγείρω aor. med. Plut. II 75^{e}.

ἀνέγερτος Eust. Od. *θ* p. 300 48 = 1591 3 *ἀνέγερτα κεῖσθαι.*

ἀνέγκλητος Xen. Hell. VI 1 § 13.

ἀνέδην Heinichen on Eus. h. e. VIII 14 § 9.

ἀνείλιξις Plat. polit. 286^{b} cf. Madvig adu. I 387.

ἀνειπεῖν Cobet n. l. 779.

ἀνέκαθεν II schol. Eur. Or. 811 *κατὰ τὸν ἀ. χρόνον.* Eus. h. e. VI 14 § 5 *παράδοσιν τῶν ἀ. πρεσβυτέρων.*

ἀνεκδιήγητος Clem. ep. I 61.
ἀνεκδίκητος schol. Ap. Rh. IV 1212. Apollon. lex. s. u. *νήποινοι.*
ἀνέκλειπτος Plut. qu. conu. VII 4 2 § 5.
ἀνεκτός in Plat. Theaet. 181^{b} Madvig adu. I 376 reads *ἀνετέον.*
ἀνελεήμων schol. Ap. Rh. IV 1047. lex Sangerm. in Ruhnk. on [Hom.] hymn. Cer. 283.
ἀνελεής Schäfer on schol. Ap. Rh. IV 1047.
ἀνελλιπής = *ἀκέραιος* schol. Eur. Or. 922.
ἀνελπίστος I Eus. h. e. VIII 16 § 5 *εἰς -ον σωτηρίας ἀποπεπτωκότος.* II 1 Thuk. III 30 § 2 *ἐκεῖνοί τε ἀνέλπιστοι ἐπιγενέσθαι ἄν τινα σφίσι πολέμιον.* *-ως* schol. Eur. Or. 1173. 1317.
ἄνεμος Staveren on Nep. I 1 § 1 on *πρὸς Βορέην ἄνεμον* etc.
ἀνέμπλεκτος schol. Eur. Or. 1479.
ἀνεμποδίστως ib. 1266 p. 288 7. Eus. h. e. IX 10 § 8.
ἀνεμώνη Nonn. XXXIV 112.
ἀνενδεής Lightfoot on Clem. Rom. ep. I 52.
ἀνενεκτέον schol. Ap. Rh. II 142. 579. III 1320.
ἀνενέργητος schol. Eur. Or. 1287.
ἀνεννόητος Ios. ant. XV 5 § 3 *θεοῦ.*
ἀνενόχλητος schol. Ap. Rh. IV 647. Eus. h. e. VIII 10 § 10. *-ως* 'schol. Eur.' Or. 630.
ἀνεξάλειπτος Cyr. Al. ap. Jun. Wotton's Clem. Rom. app. 8.
ἀνεξικακία Eus. mart. Pal. 8 § 11.
ἀνεπαίσθητος 2 schol. Eur. Or. 1287. Eus. mart. Pal. 11 § 17.
ἀνέπαφος Chrys. hom. 44 in Gen. IV 455 Ben.
ἀνεπέκτατος 'gramm.' ap. Herm. on Aesch. P.V. 357.
ἀνεπέρειστος Oekum. on Iac. I 8.
ἀνεπηρέαστος Eus. h. e. VIII 13 § 13. IX 9 § 24.
ἀνεπίγνωστος schol. Ap. Rh. II 224. schol. Eur. Or. 418.
ἀνεπιδεής Philo spec. leg. p. 775 Francof.
ἀνεπίμικτος Ios. c. Ap. I 12 f. (*τὸ -ον*).
ἀνεπίπλεκτος DCass. LXI 4 § 2.
ἀνεπισφαλής Plut. II 408^{f} in Madvig adu. I 637.
ἀνεπισχέτως Epiphan. haer. XLVI 1.
ἀνέργαστος schol. Eur. Or. 553 *γῇ*, which may defend the reading in Luc.
ἀνερευνάω schol. Eur. Or. 911 p. 230 8.

ἀνερμήνευτος Hieronym. in Fabric. biblioth. gr. VIII 385. -ως id. ib. 389.

ἀνέρπω Luc. pisc. 42.

ἀνετέον see ἀνεκτός.

ἀνευάζω Claudian epigr. 16 1.

ἀνέχω B 5 in Plut. Madvig adu. I 599 reads ἄδην ἔχων for ἀνέχων. C 5 in Aesch. Eum. id. ib. 206 reads ἀφέξομαι.

ἀνεψιά Böckh inscr. 2629.

ἀνήδυντος Plut. Phok. 5 βραχυλογία.

ἀνήκω εἰς to refer to Lightfoot on Clem. Rom. ep. I 45.

ἀνηλεγέως Hdn. in schol. Ap. Rh. I 785.

ἀνηρεφής in Ap. Rh. Madvig adu. I 286 reads εὐηρεφής.

ἀνθαμιλλάομαι Luc. imag. 15.

ἀνθέλκω Clem. Rom. martyr. 12.

ἀνθερεών (correct the accent in L. & S.) 3 Nonn. XXXVI 375.

ἀνθέω II 3 DCass. LIX 21 § 2 τοῖς πλούτοις. LXII 24 § 4.

ἀνθομολογέομαι Luc. Hermot. 59 as emended by Madvig adu. I 686.

ἄνθος II DCass. LXII 22 § 3 τῆς βουλῆς. Pflugk on Eur. Hel. 1593.

ἀνθοσμία Chrys. hom. 4 in 1 Thess. (XI 457^{e}) ἀρωμάτων.

ἀνθοσμίας οἶνος Chrys. IV 745^{e}. Long. IV p. 107 Villoison. Thdrt. gr. aff. cur. VIII p. 111 14.

ἀνθρακευτής fragm. Andok. p. 97 Blass.

ἀνθρωπάρεσκος Clem. Rom. ep. II 13.

ἀνθρωπίσκος Eus. h. e. VI 9 § 4.

ἀνθρωποβόρος Eus. h. e. VII 8 § 2.

ἀνθρωποθυσία Ath. 172^{d}.

ἀνθρωπολατρεία Cyr. VI 172 7 Pusey.

ἀνθρωπολάτρης ib. 172 8. 204 26.

ἀνθρωπόμορφος schol. N. T. Matthaei Matt. p. 10 εὐαγγέλιον.

ἀνθρωπότης schol. Eur. Or. 4 p. 32 10. Sokr. h. e. II 21.

ἀνθρωποφαγία Eus. h. e. IX 8 § 10.

ἀνιαρίζω to devote C. I. III n. 5773 cl. Rhein. Mus. 1869 474.

ἀνιαρός Eur. Or. 224. Euen. in Plut. II 1102^{b}.

ἄνικμος Theod. Prodr. c. hist. II 192 in rev. archéol. 1873 XXVI 23 φρενῶν -ων ἀρδευτά.

ἀνιμάσσω Brunck anal. II 155 followed Saumaise in reading ἀνιμάσσων, but Jacobs and Dübner keep μαιμάσσων.

ἀνισότης Iulian. Caes. 311[b].
ἀνιστόρητος II Hesych. *ἄϊστος.*
ἀνίσχυρος schol. Theokr. XIV 15.
ἀνοίγνυμι Herm. uis. I 1 *ἠνοίγην.* test. XII patr. Levi 18 *ἀνοιγήσονται.* ib. I 3 on the signification Madvig adu. I 337.
ἀνοίκειος Longin. 43 *τινός.* Eus. mart. Pal. 12 l. 20 Dind.
ἄνοιξις DCass. LX 35 § 1.
ἀνομαλίζω Aristot. rhet. II 6 cl. Madvig adu. I 464.
ἀνομβρία Ios. ant. XIV 2 § 1. schol. Eur. Or. 223. schol. Ap. Rh. II 500.
ἀνόμημα Hermas uis. I 3. Eus. h. e. VI 41 § 2. VIII 14 § 2. mart. Pal. 9 § 12.
ἀνομοθέτητος DH. VII 41 p. 50 14 Kiessling *ἀγράφῳ δὲ καὶ ἀνομοθετήτῳ φύσεως δικαίῳ τόδε ἀξιοῦμεν.*
ἀνομοιοσχήμων Alex. Aphrod. de syll. categ. (op. ed. Bas. 1546 594).
ἀνομοιότης pl. Plut. Alk. 2.
ἀνοσιουργία DCass. LXI 13 § 3.
ἀνουθέτητος = *ἀκόλαστος* schol. Eur. Or. 10 f.
ἀνούσιος 'eccl.' J. B. Lightfoot on a fresh revision 201.
ἀνοχή DCass. LX 5 § 8.
ἄνποτε = utinam schol. Eur. Or. 1580.
ἄντα ib. 790.
ἀνταῖος II schol. Eur. Or. 1453 epithet of Rhea.
ἀνταιτέω Plut. de EI Delph. 1.
ἀντακολουθία Clem. Al. 470 (str. II § 80).
ἀντακοντίζω Theod. Prodr. c. hist. II 69 in rev. archéol. 1873 XXV 416.
ἀντακούω Valck. on Eur. Ph. 1651.
ἀντανάκλασις II schol. Ap. Rh. I 746.
ἀντανατέλλω Theod. Prodr. c. hist. II 68 l. c.
ἀντανεγείρω ib. I 103 p. 255.
ἀνταπερύκω anthol. XIII 738 Jacobs (F. W. V. Schmidt).
ἀνταποδίδωμι II schol. Eur. Or. 46 p. 48 24.
ἀντάρτης apocal. Esdr. p. 29 post med. Tischend.
ἀνταυγή Theod. Prodr. c. hist. II 135 l. c. 344.
ἀντεισάγω DCass. LX 29 § 1.
ἀντεκκόπτω DS. XII 17 § 4.

ἀντεκπλήσσω paroemiogr. II 326 Leutsch.
ἀντέκτισις schol. Eur. Or. 843. Hesych. τιμή.
ἀντενεργέω Barn. ep. 2.
ἀντεξάγω II Cyr. Al. in Jun. on Clem. ep. I 27.
ἀντεξορμάω DCass. LXIII 24 § 3.
ἀντεπάγω to rejoin schol. Eur. Or. 419.
ἀντεπιστέλλω DCass. LVII 10 § 5. LXIII 7 § 2.
ἀντεράω Themist. 10c.
Ἀντέρως Eunap. p. 459 Didot.
ἀντερείδω II Plut. II 130b ταῖς τρίψεσι.
ἀντερωτάω schol. Eur. Or. 1072.
ἀντεφεστιάω see Madvig adu. I 709.
ἀντεφόρμησις Heliod. l. c. (F. W. V. Schmidt).
ἀντί after ἄλλος Soph. O. C. 488. Tr. 1225. Eur. Hf. 519. Hel. 574.
ἀντιδεξιόομαι schol. Eur. Or. 1047 f.
ἀντιδιαστολή schol. Ap. Rh. II 946. III 86. 1226.
ἀντιδοξέω Strabo 110 cl. Madvig adu. I 27—8.
ἀντίζηλος ἡ a rival test. XII patr. Ios. 7.
ἀντικαθέλκω Eumath. erot. 118 = 138 (F. W. V. Schmidt).
ἀντικαθίστημι I 2 Madvig adu. I 433 reads ὄντι, καταστήσωμεν in Plat. rep. 591a.
ἀντικαρτερέω Plut. II 662e.
ἀντικαταλλάσσομαι Ia schol. Eur. Tr. 1129 f. exx. in Wytt. Plat. Phaed. 69a p. 172 ed. Leipz. Eus. h. e. VIII 4 § 4.
ἀντικατηγορέω Trendelenburg elem. p. 79.
ἀντικατηγορία Seru. Aen. X 36.
ἀντίκειμαι II Trendelenburg elem. p. 54.
ἀντικηρύσσω Eus. h. e. III 32.
ἀντιλαμβάνω II 2 in DS. XI 13 Madvig adu. I 487 reads ἀν. τῶν Ἑλληνικῶν.
ἀντιλάμπω II schol. Eur. Or. 1519.
ἀντιλήπτωρ Clem. Rom. ep. I c. νθ′ fin.
ἀντιμελετάω (cf. ἀντιμέλλω) in Thuk. III 12 § 2 Madvig adu. I 314 reads ἀντιμελετῆσαι.
ἀντιμετάδοσις schol. Ap. Rh. IV 308.
ἀντίξοος schol. Eur. Or. 790.
ἀντιπαραβολή Ath. 177b.

ἀντιπαραγγέλλω DCass. LXV 1 § 4.
ἀντιπαράγω DS. XVII 10 § 2.
ἀντιπαράδω Walz rhet. gr. VI 139 4.
ἀντιπαράθεσις Hippol. philos. p. 259.
ἀντιπαρατίθημι to set side by side Eus. h. e. VI 14 § 4 of Origen's hexapla. VII 14 § 4.
ἀντιπαρέλκω Clem. ep. II 17 p. 138 Bryennios.
ἀντιπαρεξάγω Cyr. VI 262 23 Pusey τὸ ἀληθές.
ἀντιπάσχω gramm. DL. VII 64 cl. Madvig adu. I 715.
ἀντιπέρας DCass. LIX 17 § 1 κατ' ἀν.
ἀντιπεριάγω Philo de agric. p. 311 4.
ἀντιπίπτω I 2 schol. Eur. Or. 665.
ἀντιπράσσω Ios. ant. XVII 2 § 4. med. Plut. I 584 Reiske. DH. VII 51. Xen. Hier. 2 § 17.
ἀντίπτωσις II schol. Eur. Or. 140 p. 68 19.
ἀντίστασις III schol. Eur. Or. 564.
ἀντιστασιώτης DCass. LIX 14 § 5.
ἀντιστοιχέω Hippol. philos. V 18.
ἀντιστράτηγος II DCass. LIII 13. LX 23 § 6.
ἀντιστρεπτέον schol. Ap. Rh. I 516.
ἀντιστρέφω III schol. Eur. Or. 1045. Aristot. categ. 5 p. 2 b 20 τὰ μὲν γένη κατὰ τῶν εἰδῶν κατηγορεῖται, τὰ δὲ εἴδη κατὰ τῶν γενῶν οὐκ ἀντιστρέφει. Trendelenb. elem. p. 77.
ἀντίστροφος 1 Plat. Phileb. 40[d]. 57[a]. 2 κατ' ἀντίστροφον schol. Eur. Or. 765. -ως ib. 140 p. 68 25. 225. 402. 765.
ἀντίτεχνος Plut. II 334[c].
ἀντίτυπος I 2)(αὐθεντικόν Clem. Rom. ep. II 14.
ἀντιφοβέω paroemiogr. II 326 Leutsch.
ἀντιφονεύω schol. Eur. Or. 415 f.
ἀντίφρασις schol. Eur. Or. 393 f. 410. Hier. ep. 61 = 75 4 (I 351[a]). 109 = 53 (I 725[d]).
ἀντιφωνέω I 2 Plut. Mar. 19.
ἀντίχειρ Plut. Lys. 9.
ἀντιχρονισμός schol. Eur. Or. 48. ib. 82 ἀντιχρονία.
ἀντίψυχος Ign. Polyk. 6.
ἀντοφθαλμέω DS. XXXI 11 § 1. Barn. ep. 5 § 10. Clem. Rom. ep. I 34. Raphel annot. in N. T. 401.
ἀντωνέομαι DCass. LIX 14 § 3.

ἀντωνυμία DH. de comp. 2 p. 18 Schäfer.
ἀντωπέω Theoph. ad Autol. I 5.
ἀντωφελέω Xen. Kyrop. I 6 § 11.
ἀνυγραίνω met. Plut. Pelopid. 19.
ἀνυμνέω test. XII patr. Benj. 4. Olympiod. ad Plat. Phaed. p. 87 24.
ἀνυπαίτιος Philo spec. leg. 775 Frankf.
ἀνυπερβάτως Nikom. Geras. II 23 § 1.
ἀνυπέρβλητος Isokr. de pace § 116. rhet. ad Alex. 11 p. 35 17 Spengel (C. E. Finckh).
ἀνυπέρθετος Clem. Al. str. II § 85 p. 473. Wood's inscr. Eph.
ἀνύποιστος schol. Ap. Rh. II 627. III 408. Eus. mart. Pal. 2 § 1.
ἀνυποκρίτως Clem. Rom. ep. II 12.
ἀνυπομόνητος Eus. h. e. VIII 3 § 1. mart. Pal. 1 § 3.
ἀνυπονοήτως unsuspectedly schol. Ap. Rh. III 6.
ἀνύποπτος 1 schol. Eur. Or. 1317—8. *-ως* ib. 1318.
ἀνυπόστατος II schol. Eur. Or. 259.
ἀνυποστόλως Cyr. Al. VI 106 9 Pusey.
ἀνυστός 1 Plut. II 115[e].
ἀνύω L. & S. omit Aesch. Ch. 858 *πῶς ἴσιν εἰποῦσ' ἀνύσωμαι*;
ἄνω II 1 f 'above' in literary references Plat. legg. 699[c]. so *ἀνωτέρω* schol. Eur. Or. 32.
ἀνωμαλία Strabo 742.
ἀνωμάλως DCass. LX 10 § 4.
ἀνώμοτος Philo de decal. p. 756 *τὸ ἀν.* abstinence from oaths.
ἀνωνόμαστος DS. XI 78 cl. Madvig adu. I 489.
ἀνώχυρος Plut. II 530[b].
ἀξία I 2 Eus. h. e. VIII 9 § 8. 11 § 2 *Ῥωμαϊκῆς -ας ἐπειλημμένος.*
ἀξιάγαστος Eus. mart. Pal. 11 § 21.
ἀξίαγνος 'Ignat.' Rom. pr.
ἀξιαπήγητος Hdt. V 57.
ἀξιέπαινος and *ἀξιεπίτευκτος* Ign. Rom. pr.
ἀξιέραστος Thdt. cur. gr. aff. VIII p. 111 46.
ἀξιόθεος Ign. Rom. pr., where also *ἀξιομακάριστος* and *ἀξιοπρεπής.*
ἀξιόχρεως Thuk. IV 30 § 3.
ἀξιόω abs. 'to entreat' Clem. Rom. ep. I 55, or c. acc. of pers. Hilgenf. ad loc.

JOHN E. B. MAYOR.

SUGGESTIONS FOR ADDENDA AND CORRIGENDA TO LIDDELL AND SCOTT'S LEXICON.

[Several of the following suggestions have already appeared in print elsewhere, dispersed among the notes to some Selections from Isocrates and Demosthenes, published in 1868 and 1875 respectively; for facility of reference, they are here gathered together and arranged in alphabetical order, with a few minor memoranda from the margin of my copy of Liddell and Scott's lexicon.]

ἀείζως. Add Aesch. Suppl. 988, *ἄχθος ἀείζων*.

ἀετὸς. For its use like *ἀέτωμα* of the 'pediment of a temple', add Eur. Fragm. 764 (Dind. ed. 5), *γραπτοὺς ἐν ἀετοῖσι προσβλέπων τύπους*.

ἀλοκίζω. *To write, draw* (cf. Lat. *arare*). Read *exarare*, the simple verb *arare* being apparently never used of writing.

ἄναξ. A poetical word, apparently never used in Attic Prose except in Dem. l. c. [p. 937. 12] and Isocr. Evag. p. 203, § 72 (of Evagoras king of Cyprus), *τῶν ἐξ αὑτοῦ γεγονότων οὐδένα κατέλιπεν ἰδιωτικοῖς ὀνόμασι προσαγορευόμενον, ἀλλὰ τὸν μὲν βασιλέα καλούμενον, τοὺς δὲ ἄνακτας, τὰς δὲ ἀνάσσας*.

ἀνατρέπειν. The phrase *ἀνατρέπειν τράπεζαν* is explained 'to upset a banker's table, i.e. to make him bankrupt'. The only passage quoted is Dem. 403. 7, where, however, there is no reference whatever to a bankruptcy, but only to the overturning of a table towards the close of a disorderly banquet; the words are *ἡ γυνὴ ἀναπηδήσασα...τὴν τράπεζαν ἀνατρέπει*. In Andocides de Mysteriis, § 130, we have a curious passage stating that in Athens there was a story current

among the old wives and the little children, that the house of Hipponicus was haunted by an unquiet spirit that 'overturned his table' (Ἱππόνικος ἐν τῇ οἰκίᾳ ἀλιτήριον τρέφει, ὃς αὐτοῦ τὴν τράπεζαν ἀνατρέπει). πῶς οὖν (the orator continues) ἡ φήμη ἡ τότε οὖσα δοκεῖ ὑμῖν ἀποβῆναι; οἰόμενος γὰρ Ἱππόνικος υἱὸν τρέφειν, ἀλιτήριον αὑτῷ ἔτρεφεν, ὃς ἀνατέτροφεν ἐκείνου τὸν πλοῦτον, τὴν σωφροσύνην, τὸν ἄλλον βίον ἅπαντα. But the only place, so far as I can find, in which the phrase has a distinct reference to bankruptcy is the Scholium on Dem. Timocr. § 136, where δανεῖσαι τοῖς τραπεζίταις is followed by ἔτυχεν ὕστερον ἀνατραπῆναι τὰς τραπέζας. (Note on Dem. pro Phormione, § 58.) The regular word for becoming bankrupt is ἀνασκευάζεσθαι (Dem. Or. 49 § 68, τοῖς ἀνεσκευασμένοις τῶν τραπεζιτῶν).

ἁπλῶς. The sense 'loosely', 'superficially', which is given by L. and S. to ἁπλῶς in Isocr. Paneg. § 11, does not suit the context, where it is contrasted with ἀκριβῶς and means 'simply' as compared with 'elaborately'. Cf. Isocr. Phil. §§ 28 and 46, Areop. § 41.

ἀποκαλεῖν. For the exceptional use of ἀποκαλεῖν in the signification 'to call by a name' *without any bad sense*, cf. Xen. de re equestri x. 17, οἱ θεώμενοι τὸν ἵππον τοιοῦτον ἀποκαλοῦσιν ἐλευθέριόν τε καὶ ἐθελουργὸν καὶ ἱππαστὴν καὶ θυμοειδῆ καὶ σοβαρὸν καὶ ἅμα ἡδύν τε καὶ γοργὸν ἰδεῖν. In *late* Greek this usage is common, e.g. Plutarch vit. Sull. 34, σωτῆρα καὶ πατέρα τὸν Σύλλαν ἀποκαλοῦντες, and Moralia I. 776 E, Ὁμήρου τὸν Μίνω θεοῦ ὀαριστὴν ἀποκαλοῦντος. (Note on Isocr. Paneg. § 80.)

ἁρμόζω. II. 3, for πάντα τὰ τοιαῦτα ἁρμόττει λέγειν, Dem. 568. 10, read καλεῖν.

ἀσάμβαλος. Add Nonnus, 44. 14.

ἄχρωμος. Add Philogelos, Hieroclis et Philagrii facetiae (ed. Eberhard, 1869), p. 45, § 203.

βλάβη. In its application to persons, add Plato, Phaedr. 240 B, κόλακι δεινῷ θηρίῳ καὶ βλάβῃ μεγάλῃ.

βράκαι. Add Philogelos, u. s., § 64.

γρύπισμα. Testament. xii. Patr. *Reuben* 3.

διαρθρόω. διηρθρωμένος, 'well-knit', add Plato Phaedr. 253 D.

δυσεξίλλητος. v.l. for δυσεξίμητος. Neither recorded, but found in Cic. ad Att. 5. 10.

εἰ. c. subj. To the examples in Attic prose add Dem. Timocr. p. 713, *εἰ...προστιμηθῇ*.

εἰλικρινὴς. Add Plutarch de EI in Delphis, p. 393 C, *τὸ δὲ ἓν εἰλικρινὲς καὶ καθαρόν· ἑτέρου γὰρ μίξει πρὸς ἕτερον ὁ μιασμὸς...οὐκοῦν ἕν τε καὶ ἄκρατον ἀεὶ τῷ ἀφθάρτῳ καὶ καθαρῷ προσήκει.* A discussion of the derivation is given in a note on Isocr. ad Dem. § 46. Liddell and Scott only give the popular derivation from *εἴλη* and *κρίνω*, making the primary meaning *examined by the sun's light, tested and found genuine.* But the above passage from Plutarch and others from more familiar authors (e.g. Plato Phaedo, p. 66 A, 81 C, Symp. 211 E; Xen. Cyrop. 8. 5. 14) appear to favour the other view, which connects the first part of the word with *εἴλω*, and makes the primary meaning *discerned by rolling or sifting*, hence *sifted, separated, distinct, unmixed, pure.*

ἐκκρούειν. Liddell and Scott give a phrase *ἐκκρούειν χρόνον, to waste time;* as authority for this, they inadvertently refer to Dem. p. 1102, *χρόνου γιγνομένου καὶ γραφῆς ἐκκρουομένης*, and p. 944, *ἵν' ἐκκρούοντες χρόνους ἐμποιῶμεν*, where *χρόνους* is clearly the accusative after *ἐμποιοῦμεν* and the sense is, 'with the evasive purpose of wasting time' (pro Phormione, § 2).

ἔμβασις. *A bathing-tub:* add Philogelos, u. s., p. 28, § 113.

ἔμπυος. Liddell and Scott are unwarranted in marking the penultimate as long; an oversight which does not occur in their fourth edition. The quantity is proved by an Elegiac poem of Andromachus the elder, quoted in Galen (vol. xiii. p. 876), *καὶ μογερῶν στέρνων ἀπολύσεται ἔμπυον ἰλύν.* The lexicographers give the *reference* only, without quoting the line. Excursus (B) in *Select Private Orations of Dem.* Part II. p. 212.

ἐξετάζω. L. and S. refer to Dem. p. 1124 [Or. 45, § 76. *τὸν δεσπότην ὁ δοῦλος ἐξετάζει*] and explain it '*to question* by the torture', comparing Polybius 15. 27. 7, *φιλοτίμως ἐξετάσαι πᾶσαν προτιθέντα βάσανον.* But a reference to the context of the passage in Polybius will shew that the verb there refers not to the torture itself, but to the strict exami-

nation *preceding* the torture; the latter was only to be applied if the ἐξέτασις failed.

ἐπεικάζω. To quotation from Soph. Trach. 1220, add ἐμέ.

καταρρέω. c. dat. '*to rush down to a place*', Dem. 1274. 16. This rendering is apparently due to the misquotation in Reiske's Index Graecitatis, τὸ τοῖς χωρίοις καταρρέον ὕδωρ (with the explanation '*id est* εἰς τὰ χωρία'), and is not borne out by the words as they stand in the passage itself. ὅρους δὲ περιέχοντος κύκλῳ τοῖς χωρίοις τὸ καταρρέον ὕδωρ τῇ μὲν εἰς τὴν ὁδὸν τῇ δ' εἰς τὰ χωρία συμβαίνει φέρεσθαι. (Or. 55, Callicles. § 10.)

κατάφρακτος. After Polyb. etc. add Livy 37. 40, *equitum loricatorum* (*cataphractos vocant*).

κηρίτης. Add Martial, 4. 61.

κολοφών. For κολοφὼν εἰρήσθω ἐπὶ τοῖς λόγοις, read ἐπὶ τῷ λόγῳ (Pl. legg. 674 c).

κύμβαχος. After Iliad 5. 586, add Nonnus 44. 64.

κύτος. Add Soph. Antig. 12.

λάσκω. 'Not used at all in Prose'. For an exception in *late* Greek, see Philogelos, u. s., p. 43, § 194.

λιμόξηρος. After Gloss., add Philogelos, pp. 48 and 49, §§ 219—226; and correct -ζηρος into -ξηρος.

νοσέω. The reference for αἱ δὲ πόλεις ἐνόσουν should be Dem. 240. 27.

ὁμαλῶς, in Isocr. Paneg. p. 72, § 151, does not mean 'contentedly', but 'equally', 'on equal terms'; as is proved by the context; οἱ δ' ἐν ταῖς μεγίσταις δόξαις ὄντες αὐτῶν ὁμαλῶς μὲν οὐδὲ κοινῶς οὐδὲ πολιτικῶς οὐδεπώποτ' ἐβίωσαν, ἅπαντα δὲ τὸν χρόνον διάγουσιν εἰς μὲν τοὺς ὑβρίζοντες τοῖς δὲ δουλεύοντες.

παλέορ. For Eur. Hel. 497, read Eur. El. 497.

παροινέω. Dem. p. 1257 [Or. 54, κατὰ Κόνωνος, § 4], ἣν οὖν δεινοποιεῖσθαι τοῖς ἄλλοις ὥραν συμβαίνοι, ταύτην ἂν ἤδη ἐπαρώνουν οὗτοι, τὰ μὲν πολλὰ εἰς τοὺς παῖδας, κ.τ.λ. This is inadvertently referred to as an instance of παροινεῖν being used transitively 'like ὑβρίζειν', whereas ταύτην is obviously the accusative of time (sc. τὴν ὥραν) and the object of παροινεῖν is expressed by εἰς τοὺς παῖδας.

προρρωτέρωθεν. Isocr. Paneg. § 152.

σιτευτήριον. Philogelos, u. s., § 58.

σκεπινός. Test. xii. Patr. *Reuben* 3.

σταφυλή. Of the *uvula* of the throat, Philogelos, u. s., § 7.

σφριγάω. θυμὸς σφριγῶν, for Aesch. Ag. 380, read P. V. 380.

τραχηλός. Dem. 744. 7, *ἐν βρόχῳ τὸν τράχηλον ἔχων ἐνομοθέτει,* 'with a halter round his neck', is quoted as a *proverb.* The context (*ἐπισπασθέντος τοῦ βρόχου*) shews clearly that it is a plain statement of fact, and *not* a proverbial expression.

τύπτω. 'Lysias *fragment,* 10, 2' is given as authority in Attic prose for *ἔτυψα* as aorist of *τύπτω.* The passage when examined proves to be not a fragment of Lysias at all, but only part of an exposition by a late rhetorician Theon of a possibly genuine speech of the Attic Orator. The words are *ἐγκύμονά τις ἔτυψε κατὰ γαστρὸς καὶ κρίνεται φόνου,* where Lysias himself would undoubtedly have written *ἐπάταξεν. Excursus on the defective verb τύπτω* in *Select Private Or. of Dem.* II. pp. 207—211.

χαμαιδιδάσκαλος. Add Philogelos, u. s., § 61.

J. E. SANDYS.

INHABILE IN SENECA DE OTIO 3 § 4.

MADVIG adu. I 68 says of this passage: *editur:* sic ad iter, quod inhabile sciet, non accedet; *debet esse:* cui (quoi) inhabilem se sciet. Again ib. II 395, with reference to this change: *aliud ex eadem paragrapho mendum sustuli.*

The following passages will I think make it plain that *inhabile* is as suitable an epithet of a road, as *inhabilis* of a wayfarer. The word is used by Cic. in a translation from the Greek and was probably coined by him; indeed it exactly corresponds to ἄπορος. It seems not to occur in Caes., Sall., Nep., VM., Vell., Pl. h.n., Petr., Suet., Iust., Gell., Flor., Frontin., Veg., Censor., Aus., Symm., AV., Dares, Dictys. It occurs once in Quintil., once in Pl. ep., once in Apul., more than once in Liv., Col., Sen., Curt., Tac. I have not had time to search the elder Sen., Quintil. decl. or Fronto. It is remarkable that the decisive passage from Ulpian should have escaped Prof. Madvig; for it is cited in all lexx.

Tac. h. I 79 *lapsantibus equis et catafractarum pondere. id principibus et nobilissimo cuique tegimen, ferreis lamminis aut praeduro corio consertum, ut aduersus ictus impenetrabile, ita impetu hostium prouolutis* inhabile *ad resurgendum.* Curt. IX 9 § 13 *quidam enauigare properantes, sed non exspectatis, qui simul esse debebant, clauda et* inhabilia *nauigia languide moliebantur.* VIII 9 § 28 *telum, cuius in leuitate uis omnis est,* inhabili *pondere oneratur.* incerti panegyr. Constantino Aug. (paneg. IX) 5 *Magnus Alexander, cum praeter Macedonas suos cunctae Graeciae, uniuerso Illyrico innumerabilem dilectum posset indicere, numquam tamen maiores quadraginta militum copias duxit,* inhabile *regenti ratus quicquid excederet, et tur-*

bam potius quam exercitum. Ulp. in dig. VIII 5 4 § 5 *si arborem impendentem habeat uicinus, qua uiam uel* iter inuium uel inhabile *facit, Marcellus quoque apud Iulianum notat iter petendum uel uiam uindicandam.*

We have an exact parallel in the old English usage of a word which has now lost all distinctness of signification. Trench select glossary cites from North: 'a narrow straight path by the water's side, very *unhandsome* (*οὐ ῥᾳδίαν*) for an army to pass that way, though they found not a man to keep the passage.'

As the word *inhabilis* is not frequent, it may be as well to add a few more exx. to those cited in the lexx.

Plin. ep. VIII 1 § 2 *quam triste hoc ipsi, quam acerbum mihi, si is, cui omnis ex studiis gratia,* inhabilis *studiis fuerit.* cf. Sen. ep. 15 § 3. Apul. met. VII 23 *multos ego scio non modo asinos inertes uerum etiam ferocissimos equos...mansuetos ac mansues exinde factos et oneri ferundo non* inhabiles. Lact. m. p. 18 § 2 *aggressus est ergo Diocletianum, primum molliter et amice, iam senem esse dicens, iam minus ualidum et administrandae reipublicae* inhabilem, *debere illum requiescere post labores.* Aug. de trin. I § 3 f. *aliquando afferimus eis rationem,...qua demonstretur eis quam sint* inhabiles *minimeque idonei percipiendo quod exigunt.* Ambr. de Cain II 6 § 20 f. *fortasse ideo deficiebat Esau, quia coctum in aqua desiderabat cibum, quem Iacob quasi* inhabilem *sibi donavit infirmo.* Tert. de res. carn. 18. Cypr. append. 218 27 Hartel (de singular. cler. 44). dig. III 4 1 § 2. XIV 1 1 § 12 (*naues*).

FRANGERE TOROS.

It is greatly to be regretted that Madvig adu. II 163 should not have suppressed his first conjecture on Martial: 'inuenio tamen in marginibus pusilla haec, quae non premam. II 59 3 frange toros...Frangere toros de accumbendo et conuiuio ineundo dici non puto scribendumque potius *frange moras.* (Fuit, qui uellet *scande toros*).'

All lexx. and most schoolboys' memories would instantly supply the famous *locus classicus* on the occupations of the Roman cit during the working day Mart. IV 8 6 *imperat exstructos* frangere *nona* toros. I have noted only one other example of the expression, but it is very natural in the sense of 'to rumple,' and no doubt gained a *euge!* for its inventor, some fashionable wag of the empire. *Frange moras* on the other hand for *rumpe moras* (add to lexx. Calp. I 31, Claud. ep. 3 19) is unknown to lexicons, but occurs in that violent innovator Statius (Th. X 197); in this place of Mart. even *rumpe moras* would be singularly flat. My third authority is Aus. ep. II 15 *gramineos nunc* frango toros.

JOHN E. B. MAYOR.

ON THE LATIN NEGATIVES *NE* AND *NON*.

A FEW points for consideration are here suggested, not without some hesitation (as contravening to some extent old and accepted views), both as to the origin and force as well as the prevailing classical usage of the negative particles *non* and *ne*. A duplicate form of negative, though perhaps *a priori* not to be expected, seems to exist in most languages. This arises in two ways: (1) from use of distinct dialectic forms as οὐ and μή in Greek; (2) from an intensive compound formed from the simple negative as seen in modern languages.

In English[1] we find (i) the simple negative 'ne' as in the forms 'nam' (ne-am), 'nis' (ne-is), 'nere' (ne-were), 'willy nilly', 'none' (ne-one), cf. Chauc. Prol. 74. "His horse was good but he was *ne* gay." (Spenser.) "*Ne* let him then admire." "Nis nani thing." "Nis nany man."

(ii) Then followed the trick, so common in Greek, of intensifying the simple negative by addition of a compound negative phrase as in

> Ector *ne* liked *no wight*
> The wordis that he herd there
>
> Morte d'Arthur.

(iii) Then the simple negative was dropped as superfluous and the compound used instead: '*no wight*' = *no whit* = *ne-ought* = *not*. It is important to notice here how 'ne' always *precedes*, 'not' always *follows* the main verb, no doubt because a compound *epexegetic* negative; and though 'not' is found

[1] The following examples are borrowed from Dr Morris's *Outlines of English Grammar*.

before participles and adverbial clauses, it is only because these are strictly epexegetical to a main verb. In Shakespeare, as also in later imitators of archaisms (e.g. Keats) may be found attempts to put "not" in the position of "ne," but the consciousness of its original meaning seems to have prevailed so as to make it follow the verb.

Similarly in French we find *ne* with and without *que, pas, plus, jamais, guerre, point.* "Rien *ne* parait;" "personne ne nie;" "*nul* fleuve ne les arrête."

In Latin it has been somewhat too hastily assumed on the strength of the Lucretian forms *noenum, noenu* that *non* similarly is *ne-unum*—a compound negative. So Corssen. But there are some serious reasons for doubting this. (i) If we compare the two Greek dialectic forms *οὐ* and *μὴ*, the presumption *a priori* is that we shall find probably at least two such distinct simple negatives in Latin, and as there is no intensive negative in Greek in common use one would not expect it in Latin. (ii) An intensive epexegetic would properly and perhaps invariably come after the verb, certainly would sometimes do so; now *non* never does. (iii) We should expect some traces of the use of such a compound *ne-unum* in an earlier transitional stage, like as our 'no whit' compared with 'not.' But no good instances seem to be alleged of this and no certain usage of *unum* in this general, indefinite sense of 'a whit.' As regards the origin then, it is maintained that *non* is not a compound but a simple negative, probably a dialectic variation of *ne*; whether or not the rarer *haut* is also need not here be discussed.

There followed as usual, on the development of two such synonyms *ne* and *non*, a subsequent partition of territory, *ne* being restricted to subjective or *future* notions, *non* to objective, past and present, though it may be doubted whether 'subjective' and 'objective' represent the distinction so much as 'future' and 'non-future.' So in Greek *οὐ* and *μὴ* were distinguished similarly, *μὴ* being originally perhaps no more subjective than *οὐ* (*cf.* its uses in the interrogative *μὴ* and the double negative *οὐ μὴ*).

In English from characteristic want of subtlety of thought

this economy was not practised, and one negative as usual in such cases from disuse has slipped out of existence. In Latin both have survived, and the original usage of *ne* has been preserved, not only in old authors, and in many compounds like *nemo, nequeo, nequaquam,* but also in the phrase *ne—quidem.*

But long before the Augustan age the above-mentioned restricted use of *non* and *ne* seems to have been firmly established. Madvig, Zumpt, Heindorf, Dräger and others however maintain that in Augustan poets and even occasionally in prose, *non* is used for *ne*, and it will be necessary to examine closely the instances quoted for this alleged synonymous use of *non.* But first an important point in the usage of negatives must be noticed, which is too often lost sight of.

There are two ways of using a negative. You may negative a whole clause, or part of a clause; and in affirmative categorical sentences *non* is used for both: *Invenit non multos: Imitaris Homerum non Vergilium.*

In imperative and jussive sentences similarly we want to negative sometimes the whole sentence, sometimes a fraction of it.

For the whole sentence *ne* is invariably used.

For negativing *a part* of a jussive sentence, whether word or phrase, *ne* is *never* used except by way of ellipse, *non* is used regularly, e.g. *Imitare non Vergilium sed Homerum.*

It will be found, probably, that all apparent instances of the confusion between *non* and *ne* are mere regular examples of this universal rule. The only and earliest cases of halting and ambiguity in the usage of *non* and *ne* occur in the ambiguous quasi-imperative futures, *non feceris, ne feceris.* Cf. *οὐκ ἂν λέγοις* and *μὴ λέγε.* Now it must be noticed that Quintilian expressly condemns this use as a solecism [*quia alterum negandi est alterum vetandi* I. 5. 50], though he himself uses hortatives such as *non assuescat ergo* I. 1. 5; *non ergo perdamus* I. 1. 19. It may not be too much to conclude from this (i) that before Quintilian *non* was never or rarely used for *ne*; (ii) that in his time it was coming into use with hortatives and even with quasi-imperatives. Apparent exceptions then should only be allowed after the strictest examination.

It is not denied (*α*) that *non* is found with jussives when closely linked and qualifying other words—'*non-omnia*' *voluptatibus denegentur.* Cic. *p. Cael.* 18.

It is not denied (*β*) that there is an important class of so-called 'jussive' subjunctives, but of these those with *ne* are intelligible imperatives (*ne poposcisses*), those with *non* can always be explained as hypothetical with or without protasis suppressed. In any case those who maintain that they are 'jussive' translate them generally by 'ought,' and a mood of 'ought' is a very different thing from a mood of 'command.'

It is not denied (*γ*) that there is such a thing as a quasi-jussive or deliberative subjunctive found with *non* dependent on some suppressed *suades,* &c., or that such clauses are repeated with *non* in answers to questions, as Ter. *Hec.* 3. 2. 6 *non visam? non visas;* (Pl. *Trin.* 34) *non redderem? non redderes.* It *is* denied that these are instances of an imperative sense of *non,* or that instances occur in Augustan writers of such. We will take those quoted by Madvig, § 456, obs. 2; Zumpt, *Lat. Gr.* p. 361, Heindorf on Hor. *Sat.* II. 5. 91, Dräger, p. 286, referring them in each case to the classes *α*, *β*, *γ*, above mentioned. '*Non*' *ancilla tuum jecur ulceret* '*ulla*' (*α*). Hor. *Ep.* I. 18. 72. '*Non*' *tamen* '*idcirco*' *contemnas* (*α*). Hor. *Ep.* I. 1. 29. So also Hor. *Ep.* I. 18. 72. Tib. 2. 1. 9. Ov. *Met.* 15. 187. Verg. *Æn.* 12. 78.

Non sit qui tollere curet, Hor. *A. P.* 460, clearly an apodosis to '*licet clamet*' (*β*). So also Hor. *Od.* I. 13. 14. (Hypothetical.)

Hor. *Sat.* II. 5. 91. *Non etiam sileas* (hypothetical with suppressed protasis, i.e. a courteous imperative). So 2. 5. 91 (*β*), *cf.* λέγοις ἄν.

Ov. *A. A.* III. 1. 129. (*α*)

> *Vos quoque non caris aures onerate lapillis*
> *Quos legit in viridi decolor Indus aqua.*

If the context be read the force of the passage will be seen to be—'adorn yourselves but not with precious stones, not with gold,' &c.—(*vos quoque non caris lapillis*), i.e. not a direct prohibition, but a command to do something else *not this.*

Ov. *A. A.* III. 133. (*a*)

Munditiis capimur: non sint sine lege capilli
Admotae formam dantque negantque manus.

"'Cultus' is what attracts us—let your hair be neatly arranged *not* altogether negligé." Some (Dräger, p. 287) seem to read *nec sint*, and the usage of *nec* for *et ne* is not disputed.

Ov. *Ex Pont. Ep.* I. 2. 105 (*aliter* 233).

Non petito ut bene sit sed uti male tutius.

There is absolutely no reason even metrically why *ne* should not have been used if the *non* is prohibitive. As in line 108, '*Non adimat stricto squalidus ense Getes*,' where *non* (corrective), if taken with *Getes*, improves the force of the passage; so here reading the context carefully, we shall see that with the omission of *petito* altogether, the sense is complete; and that *non* is a limiting qualifying negative to the parenthetical clause *ut bene sit*. The real command is *ora resolve* (repeated afterwards in the form *petito*) *ut male sit tutius, non ut bene sit*, where everybody will confess at once that it would be absolutely impossible to use *ne*. In fact to negative imperatively anything but a main action, is logically impossible in Latin. In Greek we find *μὴ λέγε τὸ μὴ ἀληθές*, and *τὸ οὐκ ἀληθές*, only because *μὴ* is there made to do the duty of the Latin subjunctive and covers consequently wider ground than *ne*. There is no need then for assuming, as I at first had suggested, a frequentative *petito* from *peto*.

Of the instances quoted from prose, Livy VI. 41. 10 (*non-auspicato*), XXXV. 48 (*non-interponant* = "observe non-intervention") are really instances of (*a*), and not definite prohibitions. Cic. *p. Cluent.* 57 *a legibus non recedamus* is to me the only doubtful instance, and even here the force of the clause seems much improved by taking *non* closely with *recedamus*. Cf. also Cic. *Orator* 110, *ad Quint. Fr.* I. 1. 9. 13.

The question here raised is important as bearing possibly on another disputable point. Roby (II. pp. 260—262) and others quote many instances of an imperfect jussive subjunctive such as those in Cic. *p. Sestio* §§ 43—45, *in Verrem* V. 168, &c. Had

non occurred (as in Plaut. *Trin.* 134) with these, I think it would have been conclusive against their being imperatives in any sense; and we should have found no difficulty in explaining them (as some of the above passages) as instances of *apodosis* with suppressed *protasis* (e.g. "in that case," "even so," "then," "you would have," &c.). Is it not extremely probable that they ought all to be so explained, and may we not therefore be saved from the severe dislocating logical effort of trying to view them as *commands of past actions,* except of course where Cicero, as in *ne poposcisses* (*Att.* 2. 1), out of mere wanton sport and buffoonery coins such an idea for the amusement of Atticus and the despair of schoolboys?

J. E. NIXON.

A LACUNA IN ARRIAN.

The eighteenth chapter of the first book of Arrian's Dissertations contains a lacuna which was first indicated by Upton (4to. Lond. 1739) and which has been in part conjecturally restored by Schweighäuser (8vo. Lips. 1799) II. 216.

In the printed editions before Upton's there was no notice of the lacuna, and the passage ran on continuously, *ἐλέει αὐτὸν μᾶλλον· μὴ θαύμαζε τὸ κάλλος τῆς γυναικὸς καὶ τῷ μοιχῷ οὐ χαλεπαίνεις.*

Upton's materials for emending the text of Arrian consisted of a copy of the 1535 edition given to him by Harris, in the margin of which were noted readings derived from two sources, viz.:

1. From the marginal notes in another copy of the same edition which the Cardinal Archbishop of Salerno had had compared with a MS. Collated in 1547.

2. From a MS. in the possession of Cardinal da Carpi. Collated in 1548.

In this copy there were indications of the loss of something considerable between *μᾶλλον* and *μὴ θαύμαζε*, and the passage appeared in Upton's edition as follows:

*ἐλέει αὐτὸν μᾶλλον * * * τοῦτο τὸ προσκοπτικὸν καὶ μισητικὸν * * * τὰς φωνὰς ταύτας ἃς οἱ πολλοὶ * * τούτους οὖν τοὺς καταράτους καὶ μι * * * * σὺ πῶς πότ' ἀπεσωφώθης ἄφνω * * χαλεπὸς εἶ. διὰ τί οὖν χαλεπαίνομεν * * θαυμάζομεν ὧν ἡμᾶς ἀφαιροῦνται * * θαύμαζέ σου τὰ ἱμάτια καὶ τῷ κλέπτῃ οὐ χαλεπαίνεις· μὴ θαύμαζε τὸ κάλλος τῆς γυναικὸς καὶ τῷ μοιχῷ οὐ χαλεπαίνεις.*

The only attempt to fill up any part of the lacuna was by suggesting, between *μᾶλλον* and *τοῦτο*, the insertion of the words *μὴ χαλέπαινε*, which were stated by Upton to exist in the margin of his copy.

Schweighäuser owed his knowledge of the lacuna in the first instance to Upton's edition, and the lacuna was also indicated in one of the MSS. which he collated (Paris, 1959). But that MS. simply left a blank space of about nine lines, with the word *λείπει* in the margin. Schweighäuser accordingly laments that he has not had the good fortune to obtain a glimpse of the sources from which Upton derived his knowledge: and till further light be gained he proposes to acquiesce in the following solution:

ἐλέει αὐτὸν μᾶλλον· ἄφες τοῦτο τὸ προσκοπτικὸν καὶ μισητικόν. τὰς φωνὰς ταύτας ἃς οἱ πολλοὶ ἀφιᾶσιν.

Now there is in the Bodleian Library (Cod. Græc. Misc. 251) a MS. of Arrian of the 12th century, to which my attention was directed by Mr Bywater and Mr Hatch; and in the course of collation one of the pages was found to be disfigured and rendered partly illegible by a large smear-like blot. This blot occurs in Bk. I. ch. 18, and will, I think, exactly define the extent of the lacuna in this passage. It appears in the Bodleian MS. as follows:

1. *εἰ γὰρ μεγίστη βλάβη*
'./.
2. *ἡ τῶν μεγίστων. δ' ἐν ἑκά* * * * * *οαίρεσις, οἷα δεῖ· καὶ τούτου*
3. *στέρεταί τις· τί ἔτι χα* * * * * * * *εις αὐτῷ· ἄνθρωπε· οὐ*
4. *σὲ δεῖ παρὰ φύσιν ἐ* * * * * * * *τρίοις κακοῖς διατίθεσθαι.*
5. *ἐλέει αὐτὸν μᾶλλον* * * * * * * * * *τοῦτο τὸ προσκοπτικὸν*
6. *καὶ μισητικὸν* * * * * * * * * * * * * *τὰς φωνὰς ταύτας*
7. *ἃς οἱ πολλοὶ* * * * * * * * * * * *τούτους οὖν τοὺς κα-*
8. *ταράτους καὶ μι* * * * * * * * * * *ω· σὺ πῶς πότ' ἀπεσο-*
9. *φώθης ἄφνω* * * * * * * * *χαλεπὸς εἶ· διὰ τί οὖν*
10. *χαλεπαίνομεν* * * * * * * * *θαυμάζομεν ὧν ἡμᾶς*
11. *ἀφαιροῦνται· ἐ* * * * * * * * * * *μαζέ σου τὰ ἱμάτια*
12. *καὶ τῷ κλέπτῃ* * * * * * * * * *νεις μὴ θαύμαζε τὸ*
13. *κάλλος τῆς γυναι* * * * *τῷ μοιχῷ οὐ χαλεπαίνεις.*

Each of the asterisks introduced above denotes the space occupied by a single letter: but it must be remembered that there are numerous contractions, and ι is always adscript, not subscript.

In addition, in

l. 5, although the words between μᾶλλον and τοῦτο are illegible, one may discern at the beginning of the lacuna a spiritus lenis with apparently the grave (but possibly) the circumflex accent.

l. 6, the three last letters of the lacuna seem to be ηις, but might be ους.

l. 11, the lacuna appears to commence with ἐ, possibly ἐπί.

Taking into consideration, then, the length of the words to be supplied, it would seem that the passage might more probably be reconstructed in some such way as the following:

5. ἐλέει αὐτὸν μᾶλλον· [ἆρ' ἐλεήσω] τοῦτο τὸ προσκοπτικὸν
6. καὶ μισητικὸν; [μὴ εἰσενέγκῃς] τὰς φωνὰς ταύτας
7. ἃς οἱ πολλοὶ [εἰκῇ ἐροῦσιν]· τούτους οὖν τοὺς κα-
8. ταράτους καὶ μι[σήτους ἐλεήσ]ω; σὺ πῶς ποτ' ἀπεσο-
9. φώθης ἄφνω[ς οὕτως ὥστε] χαλεπὸς εἶ; διὰ τί οὖν
10. χαλεπαίνομεν [ἀνθρώποις; οὐχ ὅτι] θαυμάζομεν ὧν ἡμᾶς
11. ἀφαιροῦνται; [ἐπίσχες· μὴ θαύ]μαζέ σου τὰ ἱμάτια
12. καὶ τῷ κλέπτῃ [οὐ χαλεπαί]νεις· μὴ θαύμαζε τὸ
13. κάλλος τῆς γυναι[κὸς καὶ] τῷ μοιχῷ οὐ χαλεπαίνεις.

A word with regard to the history of the MS. It was bought with other MSS. of the Saibante collection in 1820, and from a comparison of the Catalogue of the Trevisani Library at Padua (cf. Tomasinus, Bib. Pat. Man. 4to. 1639, p. 115) there is little doubt that it is the identical MS. there described as "Arrianus in Epictetum. 4. membr. vetustiss." At first this might seem a rash conclusion; but when an Amphilochius, a Porphyry on Ptolemy, an Aristides Quintilianus, a Euripides with scholia, and, above all, a Sopater inscribed "Raphaelis Regii," are found first in the library of

the Trevisani, then in the Saibante collection (cf. Maffei, Veron. Illustr. fol. 1732, part III. p. 243), and now in the Bodleian, it amounts to a moral certainty that the Bodleian MS. is the one possessed by the Trevisani, and probably bequeathed to them by Matthæus Macignus.

One step further—into the regions of conjecture it must be confessed. Among the Latin MSS. of the same collection of the Trevisani (Tomasinus, p. 110) stands "Matthæi Macigni Prælectiones in Lib. Phys. Arist. habitæ Salerni 1541. 4." Is it too bold a conjecture to advance that between 1540 and 1548 Matthæus Macignus, the possessor of this MS., was lecturing at Salerno, that the Cardinal Archbishop had a copy of the Trincavelli edition of 1535 compared with this MS., and the variants noted therein, and that a copy of this copy fell into the hands of Upton?

J. L. G. MOWAT.

ARISTOTLE'S DIALOGUE 'ON PHILOSOPHY.'

THAT the three Books 'on Philosophy', mentioned in the list of Aristotle's writings by Diogenes Laertius, were in the form of a dialogue, is a matter which no longer needs discussion; though it must be admitted that our knowledge of this important work is still very defective and does not always rest on so sure a basis as might be wished. There are, however, sundry data from which we gather a fair idea as to the general plan and outline of the argument; and it is satisfactory to see that in the assignment and disposition of the Fragments two independent authorities like V. Rose and Bernays (whom Heitz usually follows) are able to agree in substance and principle. The evidence suggests the conclusion that the first part of the book must have treated of early philosophy, and the anticipations of philosophy in the pre-speculative ages of culture; that the second contained a criticism of Plato; and that the third dealt largely with questions relating to Natural Theology. I hope to confirm this view as to the probable drift and contents of the dialogue, by pointing out in certain post-Aristotelian writers indications more or less distinct of a debt to the lost work *περὶ φιλοσοφίας*.

I.

If I am not mistaken, we are still in a position to verify the ideal reconstruction of the first part of the dialogue, and also to add to our material knowledge of it, from a quarter hitherto overlooked. That laborious personage, Joannes Philoponus, has

left us a commentary on the Isagoge of Nicomachus of Gerasa, at the beginning of which we read as follows[1]:—

σοφία μὲν οὖν ἐκλήθη, οἱονεὶ σάφειά τις οὖσα, ὡς σαφηνίζουσα πάντα. τοῦτο δὲ τὸ σαφὲς εἴρηται οἱονεὶ φαές τι ὂν παρὰ τὸ φάος καὶ φῶς, διὰ τὸ εἰς φῶς ἄγειν τὰ κεκρυμμένα. ἐπεὶ τοίνυν τὰ νοητὰ καὶ θεῖα, ὡς ὁ Ἀριστοτέλης φησίν, εἰ καὶ φανότατά ἐστι κατὰ τὴν ἑαυτῶν οὐσίαν, ἡμῖν διὰ τὴν ἐπικειμένην τοῦ σώματος ἀχλὺν σκοτεινὰ δοκεῖ καὶ ἀμυδρά, τὴν ταῦτα ἡμῖν εἰς φῶς ἄγουσαν ἐπιστήμην σοφίαν εἰκότως ὠνόμασαν. ἐπειδὴ δὲ ὅλως σοφίαν καὶ σοφὸν ὀνομάζομεν, ἰστέον ὅτι ὁμώνυμόν ἐστι τὸ τῆς σοφίας ὄνομα καὶ τὸ τοῦ σοφοῦ· εἴληπται γὰρ τοῖς παλαιοῖς κατὰ ε τρόπους, οὓς φησι καὶ Ἀριστοκλῆς ἐν τοῖς περὶ φιλοσοφίας δέκα βιβλίοις. χρὴ γὰρ εἰδέναι ὅτι φθείρονται μὲν ἄνθρωποι διαφόρως· καὶ γὰρ ὑπὸ λοιμῶν καὶ λιμῶν καὶ σεισμῶν καὶ πολέμων καὶ νόσων ποικίλων καὶ ὑφ' ἑτέρων αἰτιῶν, μάλιστα δὲ ὑπὸ κατακλυσμῶν ἀθροωτέρων, οἷος εἶναι λέγεται ὁ ἐπὶ Δευκαλίωνος, μέγας μέν, οὐ πάντων δὲ κατακρατήσας. οἱ μὲν γὰρ νομεῖς καὶ ὅσοι ἐν τοῖς ὄρεσι τὰς διατριβὰς ἔχουσιν ἢ ταῖς ὑπωρείαις, διασώζονται, τὰ δὲ πεδία καὶ οἱ ἐν τούτοις οἰκοῦντες κατακλύζονται· οὕτω γοῦν καὶ Δάρδανον τῷ κατακλυσμῷ φασιν ἐκ Σαμοθράκης εἰς τὴν ὕστερον Τροίαν κληθεῖσαν διανηξάμενον σωθῆναι· δέει δὲ τοὺς ἐκ τοῦ ὕδατος σωθέντας τὰς ὑπωρείας οἰκεῖν· ὡς δηλοῖ καὶ ὁ ποιητής, λέγων οὕτως,

> Δάρδανον αὖ πρῶτον τέκετο νεφεληγερέτα Ζεύς·
> κτίσσε δὲ Δαρδανίην· ἐπεὶ οὔπω Ἴλιος ἱρὴ
> ἐν πεδίῳ πεπόλιστο, πόλις μερόπων ἀνθρώπων,
> ἀλλ' ἔθ' ὑπωρείας ᾤκεον πολυπιδάκου Ἴδης.

τὸ γὰρ ἔτι δηλοῖ τὸ μήπω αὐτοὺς καταθαρρεῖν ἐν ταῖς πεδιάσι τὰς διατριβὰς ἔχειν. οὗτοι οὖν οἱ περιλειπόμενοι, μὴ ἔχοντες ὅθεν τραφῶσιν, ἐπενόουν ὑπ' ἀνάγκης τὰ πρὸς τὴν χρείαν, ἢ τὸ ἀλήθειν μύλαις σῖτον ἢ τὸ σπείρειν ἤ τι τοιοῦτον ἄλλο, καὶ ἐκάλεσαν τὴν τοιαύτην ἐπίνοιαν σοφίαν, τὴν εἰς τὰ ἀναγκαῖα

[1] I quote from the edition of R. Hoche (Leipz., 1864), but the part to which I refer had already appeared in an extract in Mai's Spicil. Rom. ii. p. 392. The text of the Bodleian MS. represents a different recension of the book, on which see Hoche's preface.

τοῦ βίου τὸ λυσιτελὲς ἐξευρίσκουσαν, καὶ σοφὸν τὸν ἐπινενοηκότα. πάλιν ἐπενόησαν τέχνας, ὥς φησιν ὁ ποιητής, ὑποθημοσύνῃσιν Ἀθήνης, οὐ μέχρι μόνης τῆς εἰς τὸν βίον ἀνάγκης ἱσταμένας, ἀλλὰ καὶ μέχρις τοῦ καλοῦ καὶ ἀστείου προϊούσας· καὶ τοῦτο πάλιν σοφίαν κεκλήκασι καὶ τὸν εὑρόντα σοφόν, ὡς τὸ σοφὸς ἦραρε τέκτων—εὖ εἰδὼς σοφίης ὑποθημοσύνῃσιν Ἀθήνης. διὰ γὰρ τὴν ὑπερβολὴν τῶν εὑρημάτων εἰς θεὸν τὰς τούτων ἐπινοίας ἀνέφερον. πάλιν ἀπέβλεψαν περὶ τὰ πολιτικὰ πράγματα καὶ ἐξεῦρον νόμους καὶ πάντα τὰ συνιστῶντα τὰς πόλεις· καὶ ταύτην πάλιν τὴν ἐπίνοιαν σοφίαν ἐκάλεσαν· τοιοῦτοι γὰρ ἦσαν οἱ ζ σοφοί, πολιτικάς τινας ἀρετὰς εὑρόντες. εἶτα λοιπὸν ὁδῷ προϊόντες καὶ ἐπ' αὐτὰ τὰ σώματα καὶ τὴν δημιουργὸν αὐτῶν προῆλθον φύσιν, καὶ ταύτην ἰδικώτερον φυσικὴν ἐκάλεσαν θεωρίαν, καὶ σοφοὺς τὰ περὶ τὴν φύσιν τοὺς τοιούτους φαμέν. πέμπτον ἐπ' αὐτὰ λοιπὸν ἔφρασαν [?] τὰ θεῖα καὶ ὑπερκόσμια καὶ ἀμετάβλητα παντελῶς, καὶ τὴν τούτων γνῶσιν κυριωτάτην σοφίαν ὠνόμασαν.

The Aristocles here cited is Aristocles of Messene, author of a voluminous work 'on Philosophy', of which some small portion survives in Eusebius. He was a Peripatetic; and his 'floruit,' however uncertain, can hardly be placed later than A.D. 200. The name of Aristocles, it is true, does not appear at the outset in the above extract, but our experience of analogous cases, as well as the rule of parsimony, predisposes one to think that the whole passage came directly from him. We may therefore presume, for the sake of argument, that Philoponus had before him the work of Aristocles only; that he found the introductory citation from Aristotle in the pages of Aristocles; and moreover, that he had no first-hand acquaintance with the original whence the Aristotelian citation came. If a second hypothesis may be hazarded, it is at least conceivable that Philoponus misread Aristocles, not seeing the extent of his quotation from Aristotle: in which case the whole passage may be really due to Aristotle, i. e., may be a summary or epitome of some Aristotelian statement. I call it a summary or epitome because of the disproportionate brevity of the last part of the statement, the helpless way in which the points are

connected, and the un-Aristotelian character of several of the expressions used. Let us now ignore Philoponus, and see what can be made of the hypothesis, that Aristocles the Peripatetic prefaced his work *περὶ φιλοσοφίας* with an introduction derived from Aristotle's dialogue *περὶ φιλοσοφίας*; and that the passage before us thus represents the sum and substance of what was probably a long and consecutive Aristotelian statement. If I may trust my own impressions, the matter of our extract, viewed as a whole, is both older and better than one would expect to find in a late writer like Aristocles, whatever his precise date may be. As for the etymology of *σοφία* (= *σάφεια*), the silence of our Greek Etymologica about it raises a presumption that it was not coined or recognized by grammarians: we may perhaps deem it too good for Aristotle (see Curtius, Grundzüge p. 458 ed. 4), but there is no reason why it should not have been possible in his time, since Euripides appears to imply that there was some felt affinity between the two words *σοφός* and *σαφής*:—

σοφόν τοι τὸ σαφές, οὐ τὸ μὴ σαφές (Orest. 397).

The astonishing derivation of *σαφές* is certainly not too bad for Aristotle; and the definition of *σοφία*, expressly given in our text as Aristotle's, would seem to presuppose the preceding etymologies or something very similar. We are told in this definition that *σοφία* is the name of the science that reveals *τὰ νοητὰ καὶ θεῖα*—a world the glory of which is concealed from us so long as we are wrapped round in the mists of sense. This is not identical with anything we read in our extant Aristotle, though we may find parallels which shew that, even in his more austere and scientific moments, the "enthusiasm of philosophy" carried him away and led him to modes of thought and language which we commonly associate with the name of Plato: a reminiscence of Platonism, therefore, like the passage under discussion, would not surprise us in the Aristotle of the Dialogues. After a few connecting words (due doubtless to the epitomizer) the writer proceeds to shew how *σοφία* came to be the exalted and divine thing that it now is, in the last phase of its development. It will be observed that he appeals at once 'more Aristoteleo' to facts of history and language.

The word σοφός, he says, has five distinct though analogous senses, each corresponding to a distinct stage in the progress of civilization and culture: it does not attain its highest and fullest sense until the conditions of life are such as to secure σχολή, leisure and, therefore, free play for the speculative intellect. An historical retrospect takes us back to the time when some catastrophe like Deucalion's deluge had desolated the face of the earth and swept away so large a portion of the race that mankind had, as it were, to begin the world anew and re-discover the arts that they had lost in the general wreck. This notion of a catastrophe, as the end of one cycle of history and the beginning of another, is a sort of fixed idea inherited by Aristotle from his master Plato. In several passages in the Timaeus and Laws the forlorn condition of the race after the calamity is described in terms which agree in a very striking way with the language of our extract. The few survivors of the flood are said to have been in all probability mountaineers, shepherds and the like; rude and illiterate folk, destitute of the arts, which accordingly had to be subsequently invented or re-discovered[1]. Our author in genuine Peripatetic fashion[2] takes this Platonic view as to the primitive condition of humanity, as a point of departure for a logically consistent and systematic account of the gradual awakening and progress of the intellect. The first stage in this progress was marked by the discovery of the immediately useful arts, 'sowing, grinding, and the like'; the second by that of the arts which minister to the comfort and adornment of life—a distinction which, I need hardly say, is a commonplace in our Aristotle, and duly figures in the discussion on σοφία in the opening pages of his Metaphysics. The third stage is that wherein mankind relinquished the isolation of the Family and organized the larger social aggregate called the πόλις. This stage, which would be that of priests, lawgivers, and sages, is one admitting of considerable illustration from the remains of the dialogue περὶ φιλοσοφίας in our received collections. From the Fragments we see that Aristotle spoke of the religious philosophy

[1] See Plato, Tim. 22; Legg. 677 and 681 E.

[2] Compare Bernays, Theophrastos über Frömmigkeit, p. 50.

of the East and pronounced it to be much more ancient than that of Egypt (Heitz fr. 1, Rose 8); that he spoke also of Orpheus (Heitz 3, Rose 9), possibly as the legendary founder of a religious society; that he discussed the subject of proverbs, explaining them to be (like myths) the relics of the wisdom of a past cycle of human history (Heitz 4, Rose 2); that he had a great deal to say about the Seven Sages and the ethical and political maxims attributed to them (Heitz 5—9, Rose 5—7). It would be in this stage, therefore, that men for the first time found the 'leisure' and other conditions which enabled them to consider their ideal interests, the moral and religious aspects of life. In the fourth stage science and philosophy come into existence: men turned to the study of Nature, to a form, though not the highest form, of *θεωρία*. The condemnation of Parmenides in the extant Aristotelian Fragments (Heitz 10) would fit in here, as being part of a review of early theories of Nature similar to what we find in the first Book of the Metaphysics. The fifth stage is clearly that of philosophy proper, i. e. as conceived by Plato and Aristotle: in the surviving Fragments this is represented by a criticism of Plato and his school, in which Aristotle deals with the weaknesses of the Ideal theory with more than friendly candour (Heitz 14—15, Rose 10—11). But notwithstanding this polemical attitude towards Plato himself, Aristotle is profoundly conscious of the greatness of the intellectual achievements of the Platonic age: if philosophy progresses as it has recently done, he says (Heitz 13, Rose 1) it must soon reach the term of its possible development:—

"Itaque Aristoteles veteres philosophos accusans qui existimavissent philosophiam suis ingeniis esse perfectam, ait eos aut stultissimos aut gloriosissimos fuisse: sed se videre, quod *paucis annis magna accessio* facta esset, brevi tempore philosophiam plane absolutam fore" (Cic. Tusc. iii. 28, 69).

Some such remark as this last would be a fitting conclusion to a survey of the rise and progress of *σοφία* like that in the Greek text we are now considering. Our author has in effect traced step by step the advance of philosophy from its

rude beginnings in an effort to satisfy the physical wants of life to the epoch of its maturity, when it became in Plato's hands a disinterested contemplation of the remote but 'divine' realities of an abstract world—what Aristotle himself has termed *θεολογική* or *θεωρία*.

These facts and correspondences may suffice to shew the Aristotelian character of the statement in Philoponus, and the probability that something very similar was to be found in the dialogue 'On Philosophy.' And it must be remembered that, if we imagine Philoponus to have made one of the commonest and most venial of mistakes, Aristocles himself must have been aware of the true state of the case, and did not intend to conceal his obligation to Aristotle.

Whatever our view as to the authorship of it, our history of *σοφία* may be considered to describe the progress of the intellect from the beginnings of history to the age of Plato and Aristotle; and the Platonic age was one in which, according to Aristotle, the advance of thought was so great and rapid that philosophy seemed destined very shortly to assume an absolutely final form. But what would such an 'advance of thought' imply? It *might*, in a Platonic context, imply a reference to the mathematical as well as to the philosophical greatness of the age; more especially as Aristotle was constrained to say of his Academic contemporaries, *γέγονε τὰ μαθήματα τοῖς νῦν ἡ φιλοσοφία*. It is needless, however, to have recourse to suspicions and surmises, when we can still control Cicero's report by reading it in the light of its parallel in Proclus, in the preface to his Commentary on Euclid (p. 28 ed. Friedlein). Discoursing on the study of mathematics as an element in the intellectual life, as having a value both in itself and as a preparation for philosophy, and as becoming possible only when the material wants of human nature are satisfied (*παυσάμενοι τῆς περὶ τὰ ἀναγκαῖα φροντίδος*), Proclus introduces the following remark:—

δηλοῖ δὲ τὸ δι' ἑαυτὴν εἶναι τοῖς μετιοῦσιν αἱρετήν, ὃ καὶ Ἀριστοτέλης πού φησιν, τὸ μηδενὸς μισθοῦ προκειμένου τοῖς ζητοῦσιν ὅμως ἐν ὀλίγῳ χρόνῳ τοσαύτην ἐπίδοσιν τὴν τῶν μαθημάτων θεωρίαν λαβεῖν.

The divergence between this statement and that in Cicero raises a question which, I think, must be decided in favour of Proclus. In Cicero the quotation is dragged in by the head and shoulders; and there is a perceptible want of logic in Cicero's sentence which makes me inclined to think that two distinct extracts must have been strung together and mechanically made to look like one. As given by Proclus, on the contrary, Aristotle's words occur in an Aristotelian context and without any sign of forcing, pressure, or adaptation to an alien purpose. They read like the moral of a history of *σοφία*: as soon as science appeared, it was felt to be an end in itself; and its recent progress, notwithstanding the absence of external encouragement to the pursuit, is a proof of its disinterested and non-utilitarian character. Aristotle's words as given by Proclus have one mark of genuineness, for they seem to be a natural and unconscious reminiscence of what Plato says in the Republic (vii. 528 C):—*ἐπεὶ καὶ νῦν ὑπὸ τῶν πολλῶν ἀτιμαζόμενα καὶ κολουόμενα ὑπὸ τῶν ζητούντων, λόγον οὐκ ἐχόντων, καθ' ὅ τι χρήσιμα, ὅμως πρὸς ἅπαντα ταῦτα βίᾳ ὑπὸ χάριτος αὐξάνεται.*

Harmonizing the evidence, we may perhaps say: (1) that Aristotle spoke of the astonishing movement in advance made by science and philosophy 'in recent times;' and (2) urged that this progress, not being the result of rewards and material inducements, was proof positive of the ideal and disinterested nature of the speculative impulse. And when Proclus tells us that science was impossible so long as the material wants of life remained unsatisfied (*παυσάμενοι τῆς περὶ τὰ ἀναγκαῖα φροντίδος οἱ ἄνθρωποι περὶ τὴν ζήτησιν ἐτράποντο τῶν μαθημάτων*), we cannot but feel that we are still on Aristotelian ground, and that the remark implies a characteristically Aristotelian idea as to the course of human history. In a Neoplatonist any such manifestation of the historical spirit is an almost infallible sign that he is not thinking for himself, but rather reproducing what he found ready-made in the literature of an age long past and gone. This is certainly true of Iamblichus—a writer so destitute of the literary sense that certain of his works are little better than a series of memoranda

or extracts more or less garbled, strung together in the clumsiest way and without a pretence to uniformity of style. When we turn to the third Book of his treatise *περὶ τῆς κοινῆς μαθηματικῆς ἐπιστήμης* (in Villoison's Anecdota, ii. 188—225) and light on the following account of the rise of Philosophy, we may be quite sure of two things, that the paragraph has been borrowed, and not improved in the borrowing:—

νεώτατον οὖν ὁμολογουμένως ἐστὶ τῶν ἐπιτηδευμάτων ἡ περὶ τὴν ἀλήθειαν ἀκριβολογία. μετὰ γὰρ τὴν φθορὰν καὶ τὸν κατακλυσμὸν τὰ περὶ τὴν τροφὴν καὶ τὸ ζῆν πρῶτον ἠναγκάζοντο φιλοσοφεῖν· εὐπορώτεροι δὲ γενόμενοι τὰς πρὸς ἡδονὴν ἐξειργάσαντο τέχνας, οἷον μουσικὴν καὶ τὰς τοιαύτας· πλεονάσαντες δὲ τῶν ἀναγκαίων οὕτως ἐπεχείρησαν φιλοσοφεῖν. τοσοῦτον δὲ νῦν προεληλύθασιν ἐκ μικρῶν ἀφορμῶν ἐν ἐλαχίστῳ χρόνῳ ζητοῦντες οἵ τε περὶ τὴν γεωμετρίαν καὶ τοὺς λόγους καὶ τὰς ἄλλας παιδειας, ὅσον οὐδὲν ἕτερον γένος ἐν οὐδεμιᾷ τῶν τεχνῶν. καίτοι καὶ τὰς μὲν ἄλλας πάντες συνεξορμῶσι τιμῶντες κοινῇ καὶ τοὺς μισθοὺς τοῖς ἔχουσι διδόντες· τοὺς δὲ ταῦτα πραγματευομένους οὐ μόνον οὐ προτρέπομεν ἀλλὰ καὶ διακωλύομεν πολλάκις. ἀλλ' ὅμως ἐπιδίδωσι πλεῖον [*πλεῖστον* cod. Bodl.], *διότι τῇ φύσει ἐστὶ πρεσβύτατα. τὸ γὰρ τῇ γενέσει ὕστερον οὐσίᾳ καὶ τελειότητι προηγεῖται* (p. 218).

What is the meaning of *νεώτατον*, *νῦν*, and *ἐν ἐλαχίστῳ χρόνῳ* in the above passage? In the pages of Iamblichus these words are a mere survival, a pure and unqualified anachronism—something mechanically transcribed along with other borrowed materials taken from the literature of a very different period. This borrowed matter, or at any rate a portion of it, Cicero and Proclus enable us to identify as belonging by right to Aristotle; and it is to be remarked that Iamblichus preserves for us at least one valuable trace of the original hand: the advance of knowledge of which he speaks is an advance in science *and* philosophy (*περὶ τὴν γεωμετρίαν καὶ τοὺς λόγους*); whereas Cicero and Proclus restrict it in a way which has made it difficult for us to reconcile the divergence of their testimony. Now let us look into the facts a little more closely. The reference in Iamblichus to the recent

advance of knowledge, we know to be in substance (and to a certain extent in form also) Aristotle's; it comes in moreover as the last word of a statement embodying a conception of history which we know to be Aristotelian. If I venture on the inference that the entire statement is really due to Aristotle, my reason is that it seems to me a solid and coherent whole not unworthy of him. Iamblichus (or the literary middleman whom he probably copied) may have paraphrased, curtailed, and otherwise modified the original; but he might have done worse: the retention of the anachronistic *νῦν* suggests the suspicion that the original has not lost any very essential feature through the modifications that it may have undergone. Iamblichus therefore must have been in the last resort indebted to some Aristotelian writing. Combining the scattered hints thus furnished, we can restore at any rate the main outlines of Aristotle's history of culture. He must be understood to have shewn how mankind, after some such catastrophe as the deluge, gradually discovered the various arts; how, as the conditions of life became easier, the mind found leisure and opportunity for such unproductive pursuits as science and philosophy. "Science and philosophy," we may suppose him to have said, "are the latest birth of the intellect, but their growth during the short period of their existence has been singularly rapid: they have progressed in spite of neglect, because knowledge is felt to be its own great reward, as an end in itself; and if they continue to advance as they have recently done, they must shortly reach the final limit of their possible development."

And now we may return to Philoponus, and compare his history of culture with that preserved by Iamblichus. Placing the two statements side by side, we see at a glance that they coincide in the main, and that they supplement each other when they do not coincide: they thus imply a common original, and there is collateral evidence to shew that the common original must have been the Aristotelian dialogue *περὶ φιλοσοφίας*. Philoponus might have saved us the trouble of this long argument, if he had seen the extent of the Aristotelian citation in Aristocles; but his failure to do this is easily

explained, his mistake being one of a kind to which ancient writers are constantly liable when they meet with quotations in the literature before them.

If I term the passage from Aristocles a series of excerpts from Aristotle, I must be understood to speak with all due reserve: it is manifest that there are words and phrases in it which would surprise us in a well-preserved genuine work by Aristotle. Even Aristocles may have been like Iamblichus (and perhaps Proclus) dependent on some literary middle-man; and in the course of repeated transcriptions considerable possibilities of deviation from the letter of the original would naturally arise. It is, therefore, important to notice the singular tenacity with which a Homeric citation has been retained in a shape which could hardly have been warranted by the textus receptus of post-Alexandrine times. In Il. xxiii. 712, our author reads *σοφός*, instead of the ordinary *κλυτὸς ἤραρε τέκτων*. The MSS. of Homer (I believe) preserve no trace of the variant, and there is no hint of it in the comments of Eustathius and the Scholiasts on the passage: we all know that *σοφός* does not occur in the Iliad or Odyssey, and that *σοφία* is found but once, viz. in Il. xv. 412 (*εὖ εἰδῇ σοφίης*), where our ancient expositors expressly say that it is a *ἅπαξ λεγόμενον*. Eustathius, however, is a mine of information, though he is not so careful as he should be to tell us what we want to know in the right place. In his commentary on Il. xv. 412 (*εὖ εἰδῇ σοφίης*) he has a note on the meaning of the word *σοφία*; and *here σοφὸς ἤραρε τέκτων* appears in a quotation, just as if it were the normal reading in Il. xxiii. 712:— *σοφίαν δὲ οὐ τὴν λογικήν φησιν ἀλλ' ἁπλῶς τὴν τέχνην, ἔθει ἀρχαίῳ.....οἱ γὰρ παλαιοὶ σοφοὺς ἐκάλουν ἅπαντας τοὺς τεχνίτας, ὡς τὸ σοφὸς ἤραρε τέκτων*[1].

It would seem, therefore, that Eustathius, or rather one of the authorities from whom he compiled, must have found the reading *σοφὸς ἤραρε τέκτων* in some excerpt from a Peripatetic

[1] H. Stephanus in the Thesaurus s.v. *σοφός* cites *σοφὸς ἤραρε τέκτων* as found in "Hom. Il. O;" whereas he should have said, "Hom. Il. Ψ, as quoted by Eustathius on Il. O:" the slip seems to have perplexed his recent Editors (and also Mr Hoche).

history of *σοφία* like that which we have been discussing; and from his silence as to a variant *σοφός* when dealing directly with Il. xxiii. 712, one may conjecture that *σοφός* did not figure in the text of Homer during what I may perhaps term historical times. Whether one may go so far as to surmise that it belonged to a pre-Alexandrine text of Homer, I do not know; but we need not hesitate about asserting this much: that Aristotle's Homer was not exactly our Homer; that *σοφός ἤραρε τέκτων* was not unlikely to be in Aristotle's Homer; and that it was more likely to be in Aristotle's Homer than in the textus receptus in the hands of Aristocles. The form of this Homeric citation, accordingly, seems to me to prove, if anything, the antiquity of the passage under discussion.

As a concluding word in this matter, I may add that Asclepius in his commentary on the Metaphysics (Scholl. 519 *b* 22 Brandis) gives an etymology of *σοφία* identical with that in Philoponus, as well as a very similar history of the intellectual progress of the race from the Deluge downwards (Scholl. 524 *a* 24). His statement presents no trace of a reference to Aristotle. This negative circumstance is of course noteworthy; but it must be borne in mind that by his time much had been lost or forgotten; and that it was only natural that the Dialogue on Philosophy should be set aside and ignored, as soon as the Metaphysics became a recognized subject of study in the ancient schools.

II.

Among the Fragments of the *περὶ φιλοσοφίας* in our received collections is a long passage from Sextus Empiricus (adv. Math. ix. 26), which our editors are unanimous in regarding as Aristotelian on account of a certain correspondence with what we are told in Metaph. xi. 10; the citation in fact is anonymous, and its Aristotelian authorship is asserted by scholars on grounds of internal probability. Sextus himself has no idea that he is quoting Aristotle: he apparently considers the theory stated as that of some one of the earlier Stoics, let us say

provisionally, of Cleanthes[1]. It would seem, therefore, that, if (as Bernays, Rose, and Heitz agree in thinking) the extract in Sextus is Aristotelian, the preservation of it is due to the fact that Cleanthes (?) appropriated an Aristotelian argument, without any very serious deviation from the language in which it was originally expressed. I shall endeavour to point out further traces of Aristotle's hand in Stoic literature or in writers believed to be dependent on Stoic materials; and think it possible in this indirect way to make some slight additions to our knowledge of the theological section of the dialogue *περὶ φιλοσοφίας*.

The series of Fragments assigned to this dialogue comprises sundry Aristotelian passages from the second Book of Cicero's De Natura Deorum. Cicero (no doubt following the *περὶ θεῶν* of his contemporary Posidonius) puts into the mouth of the Stoic Balbus a sort of plea for natural religion. The authorities to whom Balbus is made to appeal are mainly Stoics, like Zeno, Cleanthes, and Chrysippus; Aristotle's name is introduced here and there, but only parenthetically, as it were, in order to give the weight of a great name to some point in what professes to be a Stoic argument. But the Aristotelian element in the discussion is certainly larger than Cicero imagines. Let us confine ourselves to one of the questions discussed, the genesis of the idea of Gods. Cleanthes, according to Cicero in N. D. ii. 5, traced the origin of the idea to four causes; to our 'praesensio rerum futurarum'[2], to the impression produced on us by the more disquieting phenomena of nature, to our experience of the benevolent design in the world, and observation of the regularity in the movements of the heavenly bodies. This partially coincides with another list of causes, given by

[1] I infer this from the order of his enumeration of theories: the statement in question follows one relating to Epicurus, and precedes one relating to 'certain of the later Stoics' (*τῶν νεωτέρων στωικῶν τινες*).

[2] I take the words from Cicero's summary in N. D. iii. 7: Cleanthes... quattuor modis formatas in animis hominum putat deorum esse notiones. Unus is modus est, de quo satis dixi, qui est susceptus ex praesensione rerum futurarum; alter ex perturbationibus tempestatum et reliquis motibus; tertius ex commoditate rerum quas percipimus et copia; quartus ex astrorum ordine caelique constantia.

Dio Chrysostom[1] in his 'Ολυμπικὸς λόγος; where the theme that the aspect of nature suggests the idea of God, is duly elaborated in his usual manner by that eminent master of the grand style. But if we make allowance for merely rhetorical divergences of statement, we cannot fail to see a significant parallelism, in language, as well as in thought, between Dio and Cicero; and if the latter was indebted to some Stoic writer on natural theology, we are led to the inference that Dio must have drawn from the same or a very similar source. As a provisional hypothesis I assume the common source of Cicero and Dio to have been Cleanthes: it would, perhaps, be more correct to say, some later Stoic, like Posidonius, who quoted and borrowed freely from Cleanthes.

It is hardly necessary to shew that, in his theory as to the origin of our idea of Gods, Cleanthes was to some extent indebted to Aristotle. The psychical and cosmical causes, the first and fourth in Cleanthes' series, are common to them both. In such abnormal psychical phenomena as dreams, ecstasy, enthusiasm, the second-sight with which we credit the dying (the phenomena, in short, on which, according to the ancient distinction, natural as opposed to artificial divination was based), Aristotle found an explanation of the way in which the mind comes to 'divine,' or have a presentiment of, the existence of other minds greater and mightier than anything human (fr. 18 of the *περὶ φιλοσοφίας* in Heitz; fr. 12 Rose). Now let us imagine him to have proceeded a step further and argued to the following effect:—This 'presentiment,' originating in the core of our inner, psychical, experience, acquires a new force and import as soon as we reflect on the facts of the universe outside us: our first feeling when we come to contemplate the heavens is one of awe and wonder; we seem introduced into a temple like that at Eleusis, only more august and solemn, because the figures [= the heavenly bodies] we see circling around us are not lifeless or made with hands, and the cele-

[1] The causes enumerated by the pseudo-Plutarch (Plac. Phil. i. 6) are: (1) the physical, i.e. the general aspect of nature; (2) the mythical, i.e. the teaching of the poets; (3) the legal: to these Dio adds a fourth, viz. the influence of works of art.

brants are not men, but the immortal gods. Language such as this we actually find in the Ὀλυμπικὸς λόγος of Dio Chrysostom: a short extract from the oration must suffice:—

σχεδὸν οὖν ὅμοιον ὥσπερ εἴ τις ἄνδρα Ἕλληνα ἢ βάρβαρον μυεῖσθαι παραδοὺς εἰς μυστικόν τινα οἶκον ὑπερφυᾶ κάλλει καὶ μεγέθει, πολλὰ μὲν ὁρῶντα μυστικὰ θεάματα, πολλῶν δὲ ἀκούοντα τοιούτων φωνῶν, σκότους τε καὶ φωτὸς ἐναλλὰξ αὐτῷ φαινομένων ἄλλων τε μυρίων γιγνομένων, ἔτι δέ, εἰ καθάπερ εἰώθασιν ἐν τῷ καλουμένῳ θρονισμῷ καθίσαντες τοὺς μυουμένους οἱ τελοῦντες κύκλῳ περιχορεύειν—ἆρά γε τὸν ἄνδρα τοῦτον μηδὲν παθεῖν εἰκὸς τῇ ψυχῇ μηδ' ὑπονοῆσαι τὰ γιγνόμενα ὡς μετὰ γνώμης καὶ παρασκευῆς πράττεται σοφωτέρας; κτέ (p. 387 Reiske).

The source, mediate or immediate, of the above was (I imagine) Cleanthes, whose words have been handed down to us in a very compressed report (fr. theol. 4 Wachsmuth, from Epiphanius):—

τοὺς θεοὺς μυστικὰ σχήματα ἔλεγεν εἶναι καὶ κλήσεις ἱερᾶς, καὶ δᾳδοῦχον ἔφασκεν εἶναι τὸν ἥλιον καὶ τὸν κόσμον τελεστήριον, καὶ τοὺς κατόχους τῶν θείων μύστας ἔλεγε.

But Cleanthes may be presumed to have taken the idea from an older literature; and I would suggest that he took it from the dialogue *περὶ φιλοσοφίας*. If Aristotle could say that philosophy began in wonder, it was a fortiori possible for him to say of religion, the initial form of philosophy, that it began in an 'impression' produced by the aspect of the heavens, in wonder at the spectacle of the stars in their courses: we naturally recal what we read in the Metaphysics (xi. 8), that the primitive man anticipated philosophy in his idea that the heavenly bodies were gods. There is no direct evidence that Aristotle *did* use language such as I have quoted from Dio, but a good deal of indirect evidence is still to be found to shew that he must have said something very like it. Synesius, for instance, has preserved a quotation, which has been already assigned by others to the dialogue 'On Philosophy' (fr. 31, Heitz):—

Ἀριστοτέλης ἀξιοῖ τοὺς τελουμένους οὐ μαθεῖν τι ἀλλὰ παθεῖν καὶ διατεθῆναι, δηλονότι γενομένους ἐπιτηδείους.

Making allowance for the pressure the original may have undergone, I conceive Aristotle's meaning to have been that the first effect of initiation in the mystic temple is not knowledge but an 'impression,' one of awe and wonder at the divine spectacle presented by the visible heavens. And if he said this, a natural association of ideas might have led him to add: 'In such a temple and in the presence of such gods our attitude of mind must necessarily be one of reverence and sacred self-restraint.' This, however, is what we actually read, and moreover in a context precisely like what I am now hypothetically assuming, in an Aristotelian fragment preserved by Seneca (Q. N. vii. 29), who at the end of a discussion on certain phenomena of the heavens, makes the following profession of scientific humility:—

'Quae an vera sint, di sciunt quibus est scientia veri: nobis rimari illa et coniectura ire in occulta tantum licet nec cum fiducia inveniendi nec sine spe. egregie Aristoteles ait: *nunquam nos verecundiores esse* debemus *quam cum de dis agitur.* si intramus *templa compositi*.....quanto hoc magis facere debemus cum *de sideribus, de eorum natura, de stellis* disputamus, ne quid temere, ne quid imprudenter aut ignorantes adfirmemus aut scientes mentiamur!'

In discovering a place for this fragment in the dialogue 'On Philosophy,' I am glad to observe that I am only following in the steps of Bernays. It will be seen that my view of the passage requires the suppression of Seneca's moralizing *debere*: the drift of the original I imagine to have been, not that we ought to be, but that we naturally are, 'verecundiores,' in the presence of the gods; the passage, therefore, was in sense akin to one in Cicero's Laws (ii. 11):—'et illud bene dictum est a Pythagora..... tum maxime et pietatem et religionem versari in animis, cum rebus divinis operam daremus; et quod Thales.....homines existimare oportere omnia quae cernerent deorum esse plena: fore enim omnes castiores velut cum in fanis essent maxime religiosis.' But in any case Seneca

need not detain us longer, for, if I am not mistaken, we can find what is even more to the purpose in a Greek writer. The idea which Seneca uses to enforce the duty of scientific humility is expressed by Plutarch (De Tranquill. 20) in similar language, though it is made to support a somewhat different moral:—

Ἱερὸν μὲν ἁγιώτατον ὁ κόσμος ἐστὶ καὶ θεοπρεπέστατον· εἰς δὲ τοῦτον ὁ ἄνθρωπος εἰσάγεται διὰ γενέσεως, οὐ χειροκμήτων οὐδὲ ἀκινήτων ἀγαλμάτων θεατής, ἀλλ' οἷα νοῦς θεῖος..... ἔμφυτον ἀρχὴν ζωῆς ἔχοντα καὶ κινήσεως ἔφηνεν, ἥλιον καὶ σελήνην καὶ ἄστρα.....Ὧν τὸν βίον μύησιν ὄντα καὶ τελετὴν τελειοτάτην, εὐθυμίας δεῖ μεστὸν εἶναι καὶ γήθους.....εἶτα ἐκεῖ μὲν εὔφημοι καθήμεθα κοσμίως· οὐδεὶς γὰρ ὀδύρεται μυούμενος, οὐδὲ θρηνεῖ Πυθία θεώμενος, ἢ πίνων ἐν Κρονίοις· ἃς δὲ ὁ θεὸς ἑορτὰς ἡμῶν χορηγεῖ καὶ μυσταγωγεῖ καταισχύνουσιν ἐν ὀδυρμοῖς τὰ πολλὰ καὶ βαρυθυμίαις καὶ μερίμναις ἐπιπόνοις διατρίβοντες.

Plutarch, it will be observed, gives us in its integrity the situation implied by Seneca's quotation. The text of both is identical, namely, that the world is a vast temple, and in such a temple a spirit of awe and sacred self-restraint is normal and natural: from this text the one draws the moral that physical science must be modest in its assertions; the other, that man must not repine at the petty miseries of human life. If we have any doubt as to the source whence Plutarch got his premisses, we have only to compare his words with the following passage in the pseudo-Philo (de Mundi aetern. p. 489 Mangey = *περὶ φιλοσοφίας* fr. 23 Heitz):—

Ἀριστοτέλης δέ, μήποτ' εὐσεβῶς καὶ ὁσίως ἐνιστάμενος, ἀγένητον καὶ ἄφθαρτον ἔφη τὸν κόσμον εἶναι· δεινὴν δὲ ἀθεότητα κατεγίνωσκε τῶν τὰ ἐναντία διεξιόντων, οἳ τῶν χειροκμήτων οὐδὲν ᾠήθησαν διαφέρειν τοσοῦτον ὁρατὸν θεόν, ἥλιον καὶ σελήνην καὶ τὸ ἄλλο τῶν πλανήτων καὶ ἀπλανῶν ὡς ἀληθῶς περιέχοντα πάνθειον.

No doubt the Aristotelian citation (or citations) in this passage has been sadly mutilated and modified; and there is

(as Bernays has remarked) a suspiciously late look about the word *πάνθειον*. But the precise form of the citation is, as far as my argument is concerned, a matter of little moment, if the Aristotelian character of the first few lines in the extract from Plutarch is once established. The broken lights of tradition, preserved by Seneca, Synesius and the pseudo-Philo (I may now perhaps add, Plutarch), enable us to see that Aristotle must have said something at least very like what we read in Dio; or rather—to put the case differently—Dio supplies an idea which colligates a number of Aristotelian fragments and gives them a coherence and meaning which they previously lacked. There is, in fact, a consensus of probabilities that Aristotle used language in which the world was likened to a sort of Eleusinian temple, so grand and impressive that on our first entrance into it we cannot but *feel* the presence of a God, or rather, Gods around us. How he said this, we do not know; but we may still discover some faint traces of his hand in the above, as well as in sundry other passages in the *Ὀλυμπικὸς λόγος*: we cannot hope to do much more than this, because there is reason to believe that the source from which Dio and the rest drew was, not Aristotle, but Cleanthes or some compiler from Cleanthes.

If the notion of the world being a mystic temple seems fanciful and inconsistent with the Aristotelian sobriety of thought, it is as well to bear in mind that Aristotle has his Platonic moods, and that the Aristotle of the Dialogues was in many ways an imitator of Plato. Now in the Phaedrus (p. 250 B, with Dr Thompson's note) the revelation of the world of ideas is described in an elaborate series of metaphors recalling the august ritual of Eleusis; Plato is moreover notoriously fond of figures of speech which make philosophy a kind of initiation. Such figures of speech, no doubt, became in time (as Lobeck tells us) a mere literary commonplace; as far as my knowledge goes, however, the metaphor as introduced by Dio never became hackneyed, and I think it must be admitted that, as applied by Dio, it has a singular propriety and fulness of meaning, and is, in fact, not unworthy of Aristotle himself.

To summarize the argument up to this point: I have endeavoured to shew (1) that the Stoics in their Natural Theology were under considerable obligation to the περὶ φιλοσοφίας; (2) that the passage in Dio is from Cleanthes; (3) that it embodies a meaning not unworthy of Aristotle; (4) that sundry Aristotelian citations, in Synesius, Seneca, the pseudo-Philo (and Plutarch), imply that Aristotle must have said something very like what we now read in Dio.

I may now pass on and proceed to point out further indications of the influence of the περὶ φιλοσοφίας in Stoic or quasi-Stoic literature. The 'argument from design[1]' is one that appears in a Protean variety of shapes in ancient writings from the Memorabilia downwards. Cicero (N. D. ii. 37) gives the following statement of it from Aristotle:—

'Quodsi mundum efficere potest concursus atomorum, cur porticum, cur templum, cur domum, cur urbem non potest? quae sunt minus operosa et multo quidem faciliora. Certe ita temere de mundo effutiunt, ut mihi quidem nunquam hunc admirabilem caeli ornatum, qui locus est proximus, suspexisse videantur. Praeclare ergo Aristoteles, *si essent*, inquit, *qui sub terra semper habitavissent bonis et illustribus domiciliis, quae essent ornata signis atque picturis instructaque rebus iis omnibus quibus abundant ii qui beati putantur, nec tamen exissent unquam supra terram, accepissent autem fama et auditione, esse quoddam numen et vim deorum; deinde aliquo tempore patefactis terrae faucibus ex illis abditis sedibus evadere in haec loca quae nos incolimus, atque exire potuissent: quum repente terram et maria caelumque vidissent, nubium magnitudinem ventorumque vim cognovissent, adspexissentque solem eiusque quum magnitudinem pulchritudinemque tum etiam efficientiam cognovissent, quod is diem efficeret toto caelo luce diffusa: quum autem terras nox opacasset, tum caelum totum cernerent astris distinctum et ornatum, lunaeque luminum varietatem tum crescentis tum senescentis, eorumque omnium ortus et occasus atque in omni aeternitate ratos immutabilesque cursus:*

[1] It would come in naturally after the argument in Dio, to explain how παθεῖν is succeeded by μαθεῖν.

quae[1] *cum viderent, profecto et esse deos et haec tanta opera deorum esse arbitrarentur'.*

As this passage is the subject of an excellent note in Bernays, any comment of mine becomes unnecessary: I will only remark that the introduction of the idea of the cave-dwellers is one of those Platonic touches which we may consider characteristic of the Aristotle of the Dialogues. I suspect, however, that Cicero's debt to Aristotle begins a line or two before the name appears. The logical force of the argument from design is seriously impaired, if we omit, or hastily dismiss, the first half of the analogy, the observed relation between the human artist and his work, the temple, house, city, orrery, watch, the particular work of art which we assume as the analogue of the universe. In detailed statements of the argument the human analogies on which the reasoning rests are given at some length, so as to prepare the mind for the required inference: and it is difficult to suppose that Aristotle failed to emphasize a point of such grave logical importance. It is, therefore, interesting to see how Philo (i. p. 107 Mang.) deals with the argument, since it is evident that, in the passage I am about to quote, he is making free use of Aristotelian materials:—

Ἐζήτησαν οἱ πρῶτοι πῶς ἐνοήσαμεν τὸ θεῖον. Εἶθ' οἱ δοκοῦντες ἄριστα φιλοσοφεῖν ἔφασαν, ὅτι ἀπὸ τοῦ κόσμου καὶ τῶν μερῶν αὐτοῦ καὶ τῶν ἐνυπαρχουσῶν τούτοις δυνάμεων ἀντίληψιν ἐποιησάμεθα τοῦ αἰτίου. Ὥσπερ γὰρ εἴ τις ἴδοι δεδημιουργημένην οἰκίαν ἐπιμελῶς προπυλαίοις στοαῖς ἀνδρῶσι γυναικωνίτισι, τοῖς ἄλλοις οἰκοδομήμασιν, ἔννοιαν λήψεται τοῦ τεχνίτου—οὐ γὰρ ἄνευ τέχνης καὶ δημιουργοῦ νομιεῖ τὴν οἰκίαν ἀποτελεσθῆναι, τὸν αὐτὸν δὲ τρόπον καὶ ἐπὶ πόλεως καὶ νεὼς καὶ παντὸς ἐλάττονος ἢ μείζονος κατασκευάσματος—οὕτω δὴ καὶ εἰσελθών τις ὥσπερ εἰς μεγίστην οἰκίαν ἢ πόλιν τόνδε τὸν κόσμον

[1] *Quae* the Editors frequently change into *haec*: it must be remembered, however, that Cicero is translating with striking literalness from the Greek; and that in a rhetorical Greek sentence a relative, instead of a demonstrative, in such a position would not be so surprising: compare Plato Rep. vii. 519 B: ὃν εἰ ἀπαλλαγὲν περιεστρέφετο κτέ.

καὶ θεασάμενος οὐρανὸν ἐν κύκλῳ περιπολοῦντα καὶ πάντα ἐντὸς συνειληφότα, πλάνητας δὲ καὶ ἀπλανεῖς ἀστέρας κατὰ ταὐτὰ καὶ ὡσαύτως κινουμένους ἐμμελῶς τε καὶ ἐναρμονίως καὶ τῷ παντὶ ὠφελίμως, γῆν δὲ τὸν μεσαίτατον χῶρον λαχοῦσαν, ὕδατός τε καὶ ἀέρος χύσεις [φύσεις?] ἐν μεθορίῳ τεταγμένας, ἔτι δὲ ζῶα θνητά τε καὶ ἀθάνατα, καὶ φυτῶν καὶ καρπῶν διαφοράς, λογιεῖται δήπου ὅτι ταῦτα οὐκ ἄνευ τέχνης παντελοῦς δεδημιούργηται, ἀλλὰ καὶ ἦν καὶ ἔστιν ὁ τοῦδε τοῦ παντὸς δημιουργὸς ὁ θεός.

Here Philo's debt to Aristotle is sufficiently manifest, for the rhetorical structure of the sentence[1], as well as most of the important words of the original, has been faithfully retained: on the other hand, the cave-dwellers have disappeared, and with them, much of the colour and circumstance of the Aristotelian statement. The clumsy parenthesis, 'the same holds good of a city, ship, or other work of art,' betrays the compiler selecting from a long series of illustrations such as we find in Sextus Empiricus and in the De Nat. Deorum of Cicero and elsewhere[2]. This series of illustrations, whether Aristotelian or not, was probably found by Cicero in the great work of Posidonius *περὶ θεῶν*; and the monotonous uniformity of thought and expression with which they occur in other writers, points to the same or a similar source. And if even Cicero knew the *περὶ φιλοσοφίας* only through Posidonius, there are still stronger reasons for thinking that the paraphrases and adaptations of Aristotle's words in writers such as Philo, were not the result of any first-hand acquaintance with the dialogue.

When he borrows a remark from a writer like Aristotle, Cicero generally acknowledges, and even parades the debt, but his Stoic authorities do not seem to have been equally scru-

[1] The rhetorical form of the argument survives even in Gregorius Nyssenus, Dial. de Anima 187 B (comp. also 185 C—186 A).

[2] The comparison of the world with a house or temple, etc. built by God for man, is a commonplace; comp. Dio Chrysost. xxx. p. 557 Reiske, and Philo II p. 216; p. 222; p. 405 Mang. The idea that the spectacle of the world must suggest the notion of God, is likewise a commonplace in Philo: comp. Philo I. p. 12; p. 465; II. p. 114; p. 214; p. 665 Mang.

pulous. The consequence of this is, that in the second Book of the De Nat. Deorum there is a latent use of Aristotle, of which Cicero himself is wholly unconscious. For instance, the Peripatetic distinction between the arts *πρὸς χρῆσιν* and those *πρὸς διαγωγήν* appears in a genuinely Aristotelian shape and context in Cicero's, 'Ex quibus (scil. the impressions of sense) collatis inter se et comparatis artes quoque efficimus, partim ad usum vitae partim ad oblectationem necessarias' (N.D. ii. 59). The ascending scale of the forms of life, which we are familiar with from the De Anima (and Eth. Nic. i. 13), reappears in N.D. ii. 14, and at the end of the statement we see the very hand of Aristotle: Cicero himself, however, is not aware of this; he quotes Chrysippus as his authority :—

Chrysippus.	Aristotle. (from Cic. de Fin. ii 12)
Scite enim Chrysippus: ut clipei caussa involucrum, vaginam autem gladii, sic praeter mundum cetera omnia aliorum caussa esse generata, ut eas fruges atque fructus quos terra gignit, animantium caussa, animantes autem hominum, ut *equum vehendi caussa, arandi bovem, venandi* et custodiendi *canem:* ipse autem *homo ortus est ad mundum contemplandum et imitandum,* nullo modo perfectus, sed est *quaedam particula perfecti.*	Hi non viderunt, ut *ad cursum equum, ad arandum bovem, ad indagandum canem,* sic *hominem ad duas res* (ut ait Aristoteles), *ad intelligendum et agendum esse natum, quasi mortalem deum.*

Here Chrysippus introduces one or two minor variations, and gives a Stoic turn to the Aristotelian formula *θεωρεῖν καὶ πράττειν*; but the correspondence in other respects is so close, that we must assume him to have had the *περὶ φιλοσοφίας*[1] before him and deliberately copied Aristotle's words.

[1] Rose assigns the fragment in the De Finibus to the Protrepticus: a similar difficulty arises in the case of the fragment in Censorinus de D.N. 18.

I cannot conclude without noticing what may possibly be another instance of a latent debt to Aristotle in the De Natura Deorum. Cicero sees marks of design in the order and regularity of the general economy of the universe, in the uniform succession of the seasons, the periodic return of the planets and so forth; and in the course of his discussion speaks of the period known as the great year (a conception which Greek science probably derived from Plato, Tim. 39 D). Now Aristotle also, in some lost work, had occasion to speak of a great, or rather, a greatest year:—

Cicero N. D. ii. 20.	Aristotle (Censorin. de D. N. 18).
Quarum ex disparibus motionibus magnum annum mathematici nominaverunt, qui tum efficitur, quum solis et lunae et quinque errantium ad eandem inter se comparationem confectis omnium spatiis est facta conversio. quae quam longa sit, magna quaestio est: esse vero certam et definitam necesse est.	Est praeterea annus quem Aristoteles maximum potius quam magnum appellat, quem solis et lunae vagarumque quinque stellarum orbes conficiunt, cum ad idem signum ubi quondam simul fuerunt una referuntur[1].

The fragment in Censorinus Bernays (Theophrastos p. 170) wished to assign to the περὶ φιλοσοφίας, but Prof. Usener has recently (Rh. Mus. 28, p. 392) urged the claims of another dialogue, and made out a very strong case on behalf of the Protrepticus. If I may express an opinion on a point on which two such authorities are at variance, I think it not inconceivable that Aristotle should have said what was practically

[1] Censorinus adds:—cuius anni hiemps summa est cataclysmos, quam nostri diluvionem vocant, aestas autem ecpyrosis, quod est mundi incendium: nam his alternis temporibus mundus tum exigescere tum exaquescere videtur. This idea of the μέγιστος ἐνιαυτός is Stoic (v. Euseb. P. E. p. 821) and inconsistent with Aristot. Meteor. i. 14: the mention of it in this context, therefore, I consider due to a slight confusion of thought on the part of the usually accurate and clear-headed Censorinus.

the same thing in both dialogues; for he certainly does not mind similar repetitions in his extant writings. But there is one circumstance that I cannot overlook, though it is by no means decisive of the question at issue. The parallel in Cicero is an integral part of the argument in the De Natura Deorum; and I am inclined to suspect that the section of the Ciceronian argument in which it occurs had some sort of counterpart in the περὶ φιλοσοφίας; more especially as Aristotle expressly makes his liberated cave-dwellers observe the eternally fixed and unalterable courses of the sun, moon, and stars, 'in omni aeternitate ratos immutabilesque cursus.' The fragment in Censorinus, therefore, *might* have stood originally in the physico-theological part of the περὶ φιλοσοφίας, but I do not suppose the existence of a parallel in the De Natura Deorum will warrant a stronger assertion.

The Aristotelian proclivities of Balbus in the second Book of the De Natura Deorum are easily explained: Cicero in this part of his work followed Posidonius, and Posidonius, though a Stoic, is known to have reverted to the Peripatetic theory on more than one important point, in sympathy, no doubt, with the great revival of Aristotelianism in the First Century B.C. The facts, however, to which I have been drawing attention, make it probable that, from the time of Cleanthes downwards, the Natural Theology of the Stoics was largely based on Aristotelian materials, which we may presume to have been presented by the dialogue 'On Philosophy.' My aim has been to shew that in a number of statements, which are prima facie either Stoic or quasi-Stoic, the hand of Aristotle is still to be detected.

I. BYWATER.

NOTES ON INSCRIPTIONS AT ALEXANDRIA.

In the *Archæologia*, Vol. xxviii., page 152, is an article entitled "Remarks on some Remains of Ancient Greek Writings on the Walls of a Family Catacomb at Alexandria, by H. C. Agnew, Esq." I wish to offer a few observations on some of the inscriptions, which have been but indifferently handled by the author of that paper.

It may be premised that this catacomb is situated, with others, about a mile from the western gate of Alexandria. On the walls are several Greek inscriptions, more or less perfect, painted on the plaster in red ink or ochre. "Some words required close and long inspection to trace the faint remains of letters more or less obscured by dirt and saline incrustations." Of the Epitaphs seven are addressed to Antoninus, six to Auge, and three to Olympus. The dates are from the 20th to the 71st year of the era of Diocletian, which began Aug. 29, in the 284th year of the Christian era.

No. 1 is thus printed by Mr Agnew in his text, which is fortunately accompanied by a fac-simile.

αντονινε συνεκο...ε
συνκοπιατα συνβουλε
αγαθε συναδελεγχε α
κατηγορητε ολοκαλε
ευψυχι λε μ̣ β η κ̣ζ

"That is," says Mr Agnew, "Ἀντονῖνε, συεξούσιε [?] συγκοπιάτα, σύμβουλε ἀγαθὲ, συναδέλεγχε, ἀκατηγόρητε, ὁλοκαλὲ. εὐψύχει. Λυκάβας λε, μὴν β, ἡμέρα κζ; which may be thus

translated: *Antoninus, fellow-sufferer* [?], *fellow-labourer, kind counsellor, co-pleader, irreproachable, all-good, farewell!* &c."

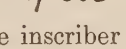
On the second word the author remarks that he could not discover any certain traces of the three or four letters omitted. He believes the word to be *συνεκούσιε* for *συνεξούσιε* in the sense of *fellow-sufferer by confiscation* [!]. The writer, he thinks, may have retained *ἐκ* for *ἐξ*, as he has *σὺν* for *συγ* and *συμ*. But the last case very commonly occurs both in MSS. and inscriptions, not so *ἐκ* before a vowel. Mr Agnew does not tell us whether the *ο* is quite distinct. It may have been a *δ*, and the word *συνέκδημε*. Hesych. *Συνέκδημος· συνοδοίπορος.*

Συναδέλεγχος is explained by our remarker to be, literally, *fellow-songster of conviction* [!], that is *co-pleader*, or *fellow-preacher*. But in the fac-simile it is quite plainly *συναδέλεσχε*. Read therefore *συναδόλεσχε*, *fellow-gossip*, and insert this word with *συγκοπιάτης* and *ὁλόκαλος* in the Lexicons.

On the error of *λυκάβας* see Böckh, *Corpus Inscript. Graec.* T. II. p. 489.

No 2 (immediately under the former),

αυγη ευχωμαι καγω εν ταχι
συν σοι ειναι και μακαριος
ειμι αμ τους αγαθους σου τροπους.

This is plain enough, except the first six letters in the third line, of which Mr A. has made sad work. He reads *εἰμὶ ἄμ' τοὺς* [!], and translates, "I think but of thy sweet ways." A more exact copy is given in the engraving,  , from which I am inclined to think that the inscriber intended to have written *εἰ μιμοῦμαι*, but got confused with the *μ*'s in the latter word. I think this more probable than that he should have been guilty of the barbarism *εἰ μιμῶ*, which M. Boissonade (on Aristaen. p. 231) triumphs over in an unfortunate brother-annotator.

The remaining numbers contain nothing of importance. The concluding one, No. 21, is *ὁ αναγινοσκον πιθηκος* for *ὁ ἀναγινώσκων πίθηκος*. It is a mere scrawl with a flourish

below, and the writer seems to have been some waggish schoolboy, who would have been disappointed if he had heard a person construe it, "The reading ape," instead of "The reader is an ape."

Besides the above, at page 170, Mr Agnew favours us with an inscription in verse, cut on a marble slab, 18 inches long, in the possession of a gentleman of Alexandria. He says: "I was enabled to decypher it without much difficulty, although many of the letters are nearly effaced." He calls it an epitaph by a sculptor, Philoxenus, on the tomb of his virgin daughter, Pherenice.

Δέρκεο τὰν ἀρίσαμον, ὁδοίπορε, τὰν Φερενίκας
Εἰκόνα τᾶς μελεᾶς, ἂν τάφος οὗτος ἔχει.
Ἃ τὸ πρὶν ἐπ' καλύβοις, νῦν δ' εἰς Ἀχέροντα μολοῦσα
Ἀστερομάντων πρὶν νυμφιδίων θαλάμων.
Πατρὶ γόους προλιποῦσα Φιλοξένῳ, ὃς τόδ' ἔτευξεν
Εἴδωλον νύμφας, μναμόσυνον θέμενος.

Mr Agnew gives a poetical version.

Line 3. ἐπ' καλύβοις should of course be read ἐν καλύβοις, or ἐν καλύβαις. Hesychius gives both forms: Καλύβη· παστάς; and Κάλυβος· παστός, which latter Dindorf supposes to be a διττογραφία. But in either case it is clear that Pherenice was not a virgin, but a *bride*, or *nova nupta* (νύμφη), which is abundantly confirmed by what follows.

4. What is ἀστερομάντων? Mr Agnew translates: "From virgin [bridal] chambers led *by fatal doom*." Read ἃ στερόμαν τῶν πρὶν ν. θ. The deceased speaks in the first person, as is common in epitaphs.

5. It does not appear from this verse that Philoxenus was a *sculptor*.

6. Put the comma before νύμφας, instead of after.

F. FIELD.

THE CHRONOLOGY OF THE JUGURTHINE WAR.

In a short note appended to his account of the Jugurthine War (Röm. Gesch. II. 149) Mommsen points out a difficulty in Sallust's chronology, and to remove it suggests a possible rearrangement of dates. I venture to think, however, that this proposed reconstruction is itself open to objections as serious as those which lie against Sallust's own version.

The original account runs smoothly enough through the earlier years of the war (111—108). We get first of all the two abortive campaigns of Bestia and Sp. Albinus[1], then follow the defeat of Aulus Albinus[2], the arrival of Metellus[3], the battle on the Muthul, and the attack on Zama[4], bringing us, according to Sallust, to the end of 109. Throughout 108 and the beginning of 107 Metellus remains in Numidia as proconsul[5], but in the summer of 107 he is succeeded in his command by Marius. In the autumn of that year we have a short campaign marked chiefly by the capture of the desert-city of Capsa[6]. This campaign over, Marius retires into winter quarters[7]. During the winter (107—106) we get the negotiations[8] with king Bocchus, ending with the brilliant capture of Jugurtha by Lucius Sulla, which thus cannot be placed later than the spring of 106.

At this point comes the difficulty. Having related without any apparent break the events from Marius' arrival out in 107 to the capture of Jugurtha early in 106, Sallust goes on to tell us that this last event coincided with the defeat of Q. Caepio by

[1] Jug. 28, 36.
[2] *ib.* 38.
[3] *ib.* 44.
[4] *ib.* 48, 57.
[5] *ib.* 62.
[6] *ib.* 89 sqq.
[7] *ib.* 100.
[8] *ib.* 102 sqq.

the Cimbri[1], which most certainly took place in 105[2], or a whole year later. The next sentence makes matters worse[3]. Immediately, we are told, on the reception of the news of the close of the war, Marius was elected consul in his absence. He remained for the rest of the year in Numidia, and on Jan. 1 of the next year entered Rome in triumph as consul. Now this second consulship belongs to the year 104, Marius' election to it apparently occurred in October or November 105, and the capture of Jugurtha must consequently be placed in the spring of that year, and not, as the general tenour of the account requires, in the spring of 106.

The solution which Mommsen proposes is as follows. He accepts Sallust's arrangement as far down as the arrival of Metellus in Numidia in 109; but he supposes that the consul was compelled, by the lateness of the season[4] and the demoralisation of the army, to postpone all active operations till the next year, 108. On this view the battle on the Muthul and the attack on Zama are placed in 108, and not in 109. Metellus' second campaign, including the capture of Thala, falls in 107. Towards the end of that year he is succeeded by Marius, who, like his predecessor, remains inactive till the next spring (106). Then follows the capture of Capsa in the summer, the negotiations with Bocchus occupy the winter, and Jugurtha's capture occurs, as required, early in 105.

But tempting as this solution of the difficulty is, it cannot be regarded as altogether satisfactory. In the first place, we know that Marius acted as Metellus' lieutenant throughout his first campaign[5]; and moreover we learn from Plutarch[6] that he was also present at the capture of Vaga in the following winter, and instigated the execution of Turpilius in opposition to the wishes of Metellus. It was after this that he went to Rome to

[1] *ib.* 114, "per idem tempus Gallos ab ducibus nostris Q. Caepione et Gn. Manlio male pugnatum."

[2] Comp. Livy Ep. 67. Oros. v. 16. Plut. Luc. 27 gives the day of the defeat as Oct. 6.

[3] Jug. 114, "postquam bellum in Numidia confectum et Iugurtham Romam vinctum adduci nuntiatum est, Marius consul absens factus est." The elections must have been late, viz. not earlier than the end of October.

[4] Jug. 44, "exercitus ei traditur imbellis—aestivorum tempus comitiorum mora imminuerat."

[5] Jug. 46, 50, 55, 56, 57, etc.

[6] Plut. Mar. 7, 8.

stand for the consulship, and reached the city just in time to present himself as a candidate[1]. Now this election was in the summer of 108, and Marius must have left Africa about June or July in that year. This is possible enough if, with Sallust, we place Metellus' first campaign in 109, and the capture of Vaga in that winter or the following spring. But, according to Mommsen, the campaign belongs to the summer of 108, and thus we have the difficulty of supposing that Marius was actively engaged in Africa as Metellus' lieutenant at the very time when we are also obliged to suppose that he was standing for the consulship in Rome. Again, if the campaign was in the summer of 108, the capture of Vaga must have occurred after Marius' election to the consulship, and he must have assisted as consul-designate at Turpilius' execution. But we are told that he spent the months which followed his election in Rome in levying troops[2].

It is somewhat surprising to find Mommsen saying that, from the relation in which the events of Metellus' first campaign stand to Marius' candidature, they must be placed in the summer of 108, the summer of his election. This is only conceivable if we suppose, first of all, that the campaign, important as it was, was yet extremely short, or that the elections were unusually late; and, secondly, that Marius, instead of stopping till the execution of Turpilius in the winter, as Sallust implies[3], and as Plutarch explicitly states, went off at once to Rome at the close of the summer campaign.

A fresh difficulty arises in connection with Metellus' second campaign, placed by Sallust in 108, and by Mommsen in 107. Sallust's account is intelligible enough. In the early summer of 108, Metellus, disgusted with Marius' persistent opposition, allows him to return home for the elections, and then energetically enters upon a new campaign[4]. Thala is taken; but his energy suddenly slackens when, probably in August, he hears of Marius' election, and of his appointment to the command in Numidia[5]. For the rest of his time he re-

[1] Mar. 8, ἔτι δώδεκα λειπομένων ἡμερῶν.

[2] Jug. 86.

[3] The execution of Turpilius is mentioned in cap. 69, and then, cap. 73, Marius gets leave of absence.

[4] Jug. 73.

[5] Jug. 82.

mains passive[1], and leaves Africa before his hated rival appears on the scene[2]. Now let us turn to Mommsen. The second campaign of Metellus, with the capture of Thala, falls in 107, and not in 108. At its close, Metellus hears that Marius is to succeed him, and relapses into inactivity. This would be late in 107. Now Marius had been elected consul in July-August, 108, and his appointment to the Numidian command must have followed shortly afterwards. Yet, according to Mommsen, the news does not reach Metellus till the middle of 107, i. e. nearly a year after his election, and three or four months at least after Marius had actually entered upon his consulship.

Briefly then the proposal to transfer Metellus' campaigns from 109 and 108 to 108 and 107, involves the supposition, first of all, that Marius spent the last six months of 108 in Numidia as Metellus' legate, whereas we are obliged to believe that he was, on the contrary, in Rome; and, secondly, that the news of Marius' appointment to the command was some six or seven months in reaching Metellus.

It is more difficult to offer any other solution of the problem, and what follows is merely thrown out as a suggestion. Taking, as the date of Jugurtha's capture, the spring of 106, we may suppose that the reorganisation of Numidia occupied Marius till the middle of 105; that he then announced his intention of returning home with his captive; and that, on the receipt of this news, proving that his African duties were over, he was elected consul immediately in the face of the threatened Cimbric invasion. His return to Italy would fall late in the autumn of 105, and his triumph on Jan. 1, 104. On this view Caepio's defeat must coincide, not as Sallust inaccurately puts it with Jugurtha's capture in 106, but with the news that he was on his way to Rome in 105. The objection to this solution is that we hear nothing of Marius' long stay in Numidia, and nothing either of any prolongation of his command for the two years 106 and 105; but this is at least not so insuperable a difficulty as those in which we are involved by Mommsen's transposition of dates.

[1] Jug. 83, "bellum intactum trahi." [2] Jug. 86.

H. F. PELHAM.

JUVENAL. SAT. XV. 104.

Quisnam hominum veniam dare, quisve deorum
Viribus abnuerit dira atque immania passis
Et quibus illorum poterant ignoscere manes
Quorum corporibus vescebantur?

VIRIBUS may be right, but it sounds strange and modern, although not unpoetical nor deficient in pathos, if sound. It has been condemned by some critics, and *ventribus* and other readings have been suggested. The only MS. variant seems to be *urbibus*. The reading I suggest might be corrupted into *viribus* or *urbibus* with equal ease.

It is VIRBIUS.

"What Virbius among gods or men would refuse to grant pardon to men who had suffered the most fearful extremities, and whom the shades of those might pardon on whose bodies they were feeding?" Virbius was, according to Latin legend, the Greek Hippolytus translated to Aricia by Diana. See Virg. Aen. 771 sqq., Ov. Met. xv.

There appears to have been some connection between the worship of Diana, and a vegetable diet, and the doctrines of Pythagoras. Theseus says to Hippolytus, Eur. Hipp. 952 seqq.:

ἤδη νυν αὔχει καὶ δι' ἀψύχου βορᾶς
σίτοις καπήλευ' Ὀρφέα τ' ἄνακτ' ἔχων
βάκχευε.

I know that Hippolytus' own words

τερπνὸν ἐκ κυναγίας
τράπεζα πλήρης

seem to indicate that he did not confine himself to vegetables; but there may be a confusion between the hunter and the mystic priest. Again, is it a mere coincidence that in the metamorphoses of Ovid, after Pythagoras' long denunciation of the practice of eating animal food, xv. 75—478, Virbius is introduced and tells his story, which has no apparent connecting link with the poet's subject? Is it not possible that the recollection of him was caused by the poet naturally thinking of Virbius when denouncing the consumption of flesh?

My idea is that the Romans may have seen in Virbius, priest of Diana at Aricia, the champion of the cause of vegetable against animal diet.

If Diana was regarded by the poet as opposed to the eating of flesh, verse 8 of this satire would have more point:

Oppida tota canem venerantur, nemo Dianam.

With the proposed theory would harmonize also v. 115:

Maeotide saevior ara
Aegyptus.

And the conclusion:

Quid diceret ergo
Vel quo non fugeret, si nunc haec monstra videret
Pythagoras, cunctis animalibus abstinuit qui
Tamquam homini, et ventri indulsit non omne legumen?

ARTHUR PALMER.

ON SOME MISCONCEPTIONS OF ARISTOTLE'S DOCTRINE ON CAUSATION AND TO AYTOMATON.

I PROPOSE calling attention to what appear to me some very extraordinary misrepresentations of Aristotle's physical doctrine made by J. S. Mill in his Logic, and by Grote, both in his finished *Plato* and in the apparently completed portion of his posthumous and fragmentary *Aristotle*. I do not know whether the mistakes, if such they be, originated with them, or have been adopted from earlier or foreign authors; but I suppose it must be worth while to correct them, as the statements of such eminent men are sure to be accepted, in England at least, by a large number of students: and it cannot be amiss, in these days, when the field of study is so wide that all must get much of their information at second-hand, to shew how little any one man is to be trusted for the opinions of another.

The statements are partly peculiar to Mill, and partly shared, and I imagine adopted from him, by Grote.

Mill's first and fullest statement is to be found, where he was bound to be particularly careful and accurate, in a long controversial note, appended to the chapter on *The Law of Causation* (B. II. chap. 5). Though sufficiently intelligible with but little of preface, I think it will add interest to the subject, if I do not confine myself to explaining the origin of the controversy, but venture on a statement of some of Mill's own doctrine. His Logic is itself meant to be an *organon*—an attempt to reconcile and bring into active co-operation the Sciences of the Laws of Thinking and the Laws of Nature. This was also Aristotle's aim; and it is interesting to place in juxta-position one of the latest and the earliest methodical attempt in this direction.

Had Mill not entertained this larger design—had he looked at Logic as Whately did—it is safe to say that he would have resolved externality into association, *in thought*, of sensible impressions, "thoughts *mentally* amalgamated into one mixed state of consciousness" (Vol. I. p. 62)[1], with a chapter on the Law of Causation, as expressing the result of experience as to the order in which sensible impressions follow one another. I do not think we should have had, among *Things denoted by Names*, any recognition, however hesitating, of *Substance* (I. p. 61, &c.)—a recognition which he afterwards withdrew (*Examination of Sir W. Hamilton's Philosophy*, p. 198). And we know by his own account (*Autobiography*, pp. 181 and 221) that it cost him five years of thought, and a remodelling of his earlier chapters, before he could satisfy himself, and admit the notion of *kinds* of things, not determined by Laws of Association, but marked out in the frame of Nature, by the possession of an inexhaustible number of common properties — "Permanent *Possibilities* of Sensation" (*δυνάμει ὄντα*)[2] — peculiar to each kind. These are first introduced in the chapter on *Classification and the Predicables;* their examples are organisms (animals and plants), and chemical elements (sulphur, &c.): cf. Metaph. VII. 1, *οὐσίαι αἱ φυσικαὶ, οἷον πῦρ καὶ τἆλλα τὰ ἁπλᾶ σώματα, ἔπειτα τὰ φυτὰ καὶ τὰ ζῷα.* And he expressly affirms them to be what the schoolmen really meant, whenever they had a rational meaning, by their genera and species—Aristotle's *γένη* and *εἴδη*. They are further discussed in Vol. II., in the chapter on *Coexistences independent of Causation.*

In the chapter on the *Law of Causation*, these kinds, or some of them, together with some "periodical cycles of events," are introduced to us as *Permanent* or *Primeval Causes;* themselves, to our apprehension, uncaused: "We can give no account of the origin of them. Why these particular natural

[1] I use the 4th Edition, 1856. I have ascertained that the controversial note maintained its place—and I believe unchanged—to the last, but there may have been minor alterations in parts of what I have alluded to.

[2] See the chapt. *On the Psychological Theory of Belief in an external World* in the *Examination of Hamilton's Philosophy*, from p. 192 to 199.

agents existed originally and no others, or why they are commingled in such and such proportions, and distributed in such and such a manner through space, is a question we cannot answer. More than this, we can discover nothing regular in the distribution itself. The coexistence of Primeval Causes ranks, to us, among *merely casual* concurrences." And in a remarkable passage (pp. 379, 380) he thus states the nature of Science in its most perfect conceivable form: "The state of the whole universe at any instant, we believe to be the consequence of its state at the previous instant; insomuch that one who knew *all the agents* which exist at the present moment, their collocation in space, and *all their properties*, in other words the laws of their agency, could predict the whole subsequent history of the universe; at least unless some new volition of a power capable of controlling the universe should intervene."

My object is not the criticism of Mill's doctrine for its own sake. I will however say that this account of what should be the ultimate aim of Science seems to me much more germane to the actual methods of investigation than that which is characterized by the phrases "Cause and Effect" or "Law of Causation." But then, the main problem should be to discover and classify all the Things and Classes of Things in the universe, their Properties, and their Collocations; and rules of Induction which are meant for use should help us to criteria, perfect or empirical, for discovering them. Mill however keeps to 'Cause and Effect' as the true formula.

And here arose the controversy. First (pp. 358, 9) he adverts to "a distinction familiar in the writings of the Scotch metaphysicians" between *Efficient* and *Physical* Causes: the latter, which alone he deals with, referring simply to the experienced constant succession of one physical fact after another; the former implying some "mysterious tie," whereby the cause is "not only followed by, but actually *produces* the effect." Then (p. 381) he thinks it "proper to advert to a rather ancient doctrine, which has recently been revived, according to which Mind, or, to speak more precisely, Will, is the only cause of phenomena": that is, as he explains further on, the only Efficient Cause, in Reid's sense: "the word *action* itself is said

to have no real significance except when applied to the doings of an intelligent agent."

In an argument against this doctrine, he asserts (as he summarizes it at the commencement of the supplementary note, p. 393) "that there had been philosophers who found in *physical* explanations of phenomena the same complete mental satisfaction which we are told is only given by *volitional* explanation;" and he refers to Thales and Anaximenes as instances.

This historical statement was impugned, it seems, by Dr Tulloch, who was supported by some reviewer, whom Mill charges with comprising a greater quantity of errors in a single sentence than are often so found. And he proceeds to cite Aristotle's testimony (from I. Metaphys. 3, &c.) as "perfectly decisive with respect to these earlier speculations." I quote in full what he gives as the substance of this evidence, and am much inclined to ask whether a greater misrepresentation of what his own witness has said was ever made by counsel in a cause? The issue, be it remembered, is *what Thales &c. thought about the "action" of matter upon matter;* or, if you please, about the law of succession by which one form of matter is followed by another.

"After enumerating *four kinds of causes*, or rather four different meanings of the word Cause, viz. the Essence of a thing, the Matter of it, the Origin of motion (*Efficient* Cause)"—the parenthesis is Mill's own, though not the italics, and is meant to refer us to the Scotch distinction—"and the End or Final Cause, he proceeds to say, that most of the early philosophers recognized only the second kind of Cause, the Matter of a thing, *τὰς ἐν ὕλης εἴδει μόνας ὠήθησαν ἀρχὰς εἶναι πάντων.* As his first example he specifies Thales, whom he describes as taking the lead in this view of the subject, and goes on to Hippon, Anaximenes, Diogenes, Hippasus, Heraclitus, and Empedocles. Anaxagoras, however, (*he proceeds to say*) taught a different doctrine... *Anaxagoras represented*, that even if these various theories of the *universal material* were true, there would be need of some *other cause* to account for the *transformations* of the material, since the material cannot originate its own changes: *οὐ γὰρ δὴ τό γε ὑποκείμενον αὐτὸ ποιεῖ μεταβάλλειν*

ἑαυτό· λέγω δ' οἷον οὔτε τὸ ξύλον οὔτε ὁ χαλκὸς αἴτιον τοῦ μεταβάλλειν ἑκάτερον αὐτῶν, οὐδὲ ποιεῖ τὸ μὲν ξύλον κλίνην ὁ δὲ χαλκὸς ἀνδριάντα, ἀλλ' ἕτερόν τι τῆς μεταβολῆς αἴτιον, viz. the *other kind* of cause, ὅθεν ἡ ἀρχὴ τῆς κινήσεως—an *Efficient Cause.* Aristotle expresses great approbation of this doctrine (which he says made its author appear the only sober man among persons raving); but *while describing the influence which it exercised over subsequent speculation,* he remarks that the philosophers *against whom* this, as he thinks, insuperable difficulty was urged, had not felt it to be any difficulty: οὐδὲν ἐδυσχέραναν ἐν ἑαυτοῖς. It is surely unnecessary to say more in proof of the matter of fact which Dr Tulloch and his reviewer deny.

"Having pointed out what he thinks the error of these early speculators in not recognizing the need of an *efficient* cause, Aristotle *goes on to mention* two other efficient causes to which they might have had recourse instead of intelligence: τύχη, chance, and τὸ αὐτόματον, spontaneity. He indeed puts these aside as not sufficiently worthy causes for *the order* in the universe, οὐδ' αὖ τῷ αὐτομάτῳ καὶ τῇ τύχῃ τοσοῦτον ἐπιτρέψαι πρᾶγμα καλῶς εἶχεν; but he does not reject them as incapable of producing *any* effects, but only incapable of producing *that* effect. He himself recognizes τύχη and τὸ αὐτόματον as *co-ordinate agents with Mind* in producing the phenomena of the universe; the department allotted to them being composed of all the classes of phenomena which are not supposed to follow any uniform law. By thus including Chance among efficient causes, Aristotle fell into an error which philosophy has now outgrown, but which is by no means so alien to the spirit of even modern speculation as it may at first sight appear. Up to a recent period philosophers went on ascribing, and many of them have not yet ceased to ascribe, a real existence to the results of abstraction. Chance could make out as good a title to that dignity as many others of the mind's abstract creations: it had a name given to it, and why should it not be a reality? As for τὸ αὐτόματον, it is recognized even yet as one of the modes of origination of phenomena, by all those thinkers who maintain the Freedom of the Will. The same self-determining power which that doctrine attributes to volitions, was supposed by

the ancients to be possessed also by *some other natural phenomena.*"

This summary is so unlike the text, that I unhesitatingly assume that it was made up out of some imperfect and disordered notes, without any fresh recourse to the original.

But, even so, it leaves one in great perplexity as to the state of knowledge, or ignorance, in respect of one of the most notorious of Aristotelian dogmas, in which Mill could suppose his statement to have any bearing whatever on the point in dispute. Firstly, to make it relevant, we must understand by "the Matter of a thing"—Mill's own translation—the "physical cause," in the Scotch sense, of the "thing," or phenomenon in question; that is, the phenomenon which necessarily preceded it. Is any such exposition of the doctrine to be found in any Commentator? I, at least, understand that to assign *τὴν ἐν ὕλης εἴδει ἀρχήν* to a table, is to say, "this is made of wood." Secondly, one wants a proof, instead of a bare assertion, that Aristotle meant anything like Reid's "Essential Cause," as Mill expounds it, by the very simple phrase *ὅθεν ἡ ἀρχὴ τῆς κινήσεως*. I would not deny that Aristotle did so employ his great powers in refining away into vagueness, or into purely logical distinctions, the meaning of his best chosen words, that almost any theory about them may be plausibly defended. But to confute Dr Tulloch, Mill should at least have told us how and why he differed from ordinary interpreters. Let us now turn to the text and context.

In spite of this perplexity touching Mill's notion, I hardly think it can be very necessary to spend many words in pointing out that by his four *αἰτίαι* or *ἀρχαί* Aristotle did not mean four kinds, or laws, of succession of phenomena. What he aimed at was, to comprise in a formula all the fundamental knowledge of Things that we can attain to. Thus, in the commencing chapter of the Metaphysics he tells us that Philosophy—*ἡ ὀνομαζομένη σοφία*—is concerned with *τὰ πρῶτα αἴτια καὶ τὰς ἀρχάς* (p. 981 *b*, 28); and our 3rd chapter begins with a similar phrase, *τῶν ἐξ ἀρχῆς αἰτίων δεῖ λαβεῖν ἐπιστήμην* (*τότε γὰρ εἰδέναι φαμὲν ἕκαστον, ὅταν τὴν πρώτην αἰτίαν οἰώμεθα γνωρίζειν*): which he follows up by the statement of the fourfold division

which Mill cites. It is therefore looking at it rather in the modern frame of mind as to "Causation," than from Aristotle's own point of view, that Mill corrects himself and substitutes "four different meanings of the word," for "four kinds of causes." Four kinds of knowable Principles, Conceptions, Essences, or Properties in Things, would better express the thought. Mill's "permanent kinds," or "natural agents," are perhaps the nearest modern representatives of the Things Aristotle aimed at explaining.

And he thought he had done so by saying that our fundamental knowledge of them consists in being able to answer the four questions: 1st, *τὴν οὐσίαν καὶ τὸ τί ἦν εἶναι*,—what the Thing is logically and in mental conception; 2nd, *τὴν ὕλην καὶ τὸ ὑποκείμενον*—of what it is composed, and what remains when it ceases to answer to that conception; 3rd, *ὅθεν ἡ ἀρχὴ τῆς κινήσεως*—how it came to exist, here and in this state; 4th, "the opposite question to this,"—*τὸ οὗ ἕνεκα καὶ τἀγαθόν*—what purpose it answers. When we trace the growth of these conceptions in the two first Books of the Physics, and study the repeated explanations and defences of them—more especially of the two first—which he is everywhere enforcing, we may perhaps ultimately acquiesce in the observation of Barrow to Newton, in Landor's *Imaginary Conversation*, "Aristoteles lost himself in the involutions of his own web." But, thus simply and generally stated, the formula seems intelligible and reasonable enough.

Anyhow, he was content with his own investigation, *τεθεώρηται ἱκανῶς περὶ αὐτῶν ἐν τοῖς περὶ φύσεως*: but thinks it expedient to compare his conclusions with the speculations of his predecessors, for further assurance. "For they too," he says, "clearly speak of *ἀρχάς τινας καὶ αἰτίας*; and we shall thus either come upon some other kind of fundamental principles, *ἕτερόν τι γένος αἰτίας*, which we have missed, or we shall acquire fuller confidence in our own conclusions."

"Most of the early philosophers thought the material principles the only ones: for that of which all Things consist (*ἐξ οὗ ἐστι*), from which they primarily spring (*ἐξ οὗ γίγνεται πρώτου*), and into which they finally resolve themselves in

perishing (*εἰς ὃ φθείρεται τελευταῖον*), changing in its relations and conditions (*τοῖς πάθεσι*) while it essentially subsists the same throughout (*τῆς οὐσίας ὑπομενούσης*),—this they say is the primal element and principle (*στοιχεῖον καὶ ἀρχήν*) of all Things. And therefore they hold that nothing is truly generated or perishes, inasmuch as this sort of natural substance (*ἡ τοιαύτη φύσις*, untranslatable, I believe, without a disquisition) is preserved throughout: just as the individual man remains while his qualities and accomplishments change." He proceeds to say that, agreeing in this conception of an unperishing element, they differ as to the number and kind of elements; Thales taking water, another air, another fire: Empedocles, adding earth to the tale, made four primary elements, all maintaining a permanent existence, but alternately compressed into, and expressed from one composite mass: while Anaxagoras asserts that the primary elements are infinite.

This inclusion of Anaxagoras in the list of those who recognize nothing but the material element in Things, is unnoticed by Mill, who at this point completely breaks away from the tenor of the text. It is not here that Aristotle expresses any approbation of any one. The doctrine of the *ὁμοιομερῆ* was, in truth and in his estimation (see Physics, I. 4, and Art. *Atoms* in Encycl. Brit.), one which renders nugatory or impossible any Science of, as we should say, chemical substances and compounds, by making each such compound (*σχεδὸν ἅπαντα*, Aristotle here says; but I do not know which were otherwise explained) a simple substance: a "permanent kind" of which all the properties are "coexistences independent of Causation." He was much more inclined to allow merit to Empedocles, *βέλτιον δ' ἐλάττω καὶ πεπερασμένα λαβεῖν, ὅπερ ποιεῖ Ἐμπεδοκλῆς* (Phy. II. p. 188 *a*, 17). The old theory of Caloric, latent in infinite quantity in every thing, and the modern Pangenesis, seem to have some analogy with Anaxagoras' doctrine.

But, as Aristotle (not Anaxagoras, as Mill has it) proceeds, in substance, to say, there was another aspect of speculation in these philosophers and their fellow-workers. "As they thus

proceeded, *αὐτὸ τὸ πρᾶγμα ὡδοποίησεν αὐτοῖς καὶ συνηνάγκασε ζητεῖν*: for, be it ever so true that all effects of generation and decay come of one material, or of several, *why* do these processes take place? What is the cause of it? For the material does not cause its own change. I mean, for example, the existence of a block of wood or brass is no sufficient account of how one became a couch, or the other a statue: some other circumstance brought about the change. And to seek this is to seek my other kind of principle, *ὅθεν ἡ ἀρχὴ τῆς κινήσεως*"—the *Moving* Cause (for Mill has spoilt the adjective *Efficient*).

Surely Mill himself might have penned this paragraph, which is a simple application of the Law of Causation, as he himself lays it down. I cannot guess what other interpretation he put upon it, when he represented it as meant to urge "an insuperable difficulty" against Thales' opinion that the wood and the brass were really both of them forms of water. The observation was equally pertinent, whether this were so or not.

What Aristotle does proceed to say is, that the earliest speculators—the Ionic school—"did not trouble themselves with this question." Just as, I dare say, the first discoverer of some case of allotropism—the identity of charcoal and black lead, for instance—may have been satisfied with publishing his discovery, without even trying to explain the circumstances which determine the passage of the same material from one form to the other, so was it, according to Aristotle, with Thales and his immediate successors[1]. Others, he says—the Eleatics—as if beaten in the search, *ὥσπερ ἡττηθέντες ὑπὸ ταύτης τῆς ζητήσεως*, declared there was no such thing at all as change in Nature (which, says Aristotle, is an opinion peculiar to them); he however thinks Parmenides may have had some misgiving; but the later philosophers, who admitted more than one elemental principle, were better able to deal with

[1] He however tells us, in the Physics, p. 187 *a*, 13, that they did attempt an explanation of *what* the different forms consist in, viz. density and rarity. One may perhaps suspect that Aristotle is biassed by his own theory of Change, and does not do them full justice.

the problem, by treating them, some as active, and some as passive.

Which last clause is the first in the whole chapter which has any bearing on the question raised between Mill and Dr Tulloch. But, as Mill has overlooked it, and I am not here concerned with the question itself, but only with the use made of Aristotle's testimony, I leave it there: the more readily, because a full discussion would take me far.

Aristotle continues: "when they had reached to the conception of these and such like principles, becoming sensible that they were not sufficient to generate the actual nature of Things, *τὴν τῶν ὄντων φύσιν*, they were once more compelled by the mere force of truth, to search for the next kind of *ἀρχή* (the *οὗ ἕνεκα*). For one may venture to say that neither Fire nor Earth, nor any such principle is likely to have been, nor to have approved itself to them as being, the cause of the *fair order* which we see both in the "primeval causes and collocations" (as Mill calls them) and in the succession of phenomena—*τοῦ εὖ καὶ καλῶς τὰ μὲν ἔχειν τὰ δὲ γίγνεσθαι τῶν ὄντων*—nor, on the other hand, would it be decent to leave so great a business to chance and casual concurrences. But one who said that, as in animals, so in Nature there is an indwelling Mind (*νοῦν*) which is the cause of the order and collocation, *τοῦ κόσμου καὶ τῆς τάξεως*, seemed as one sober by the side of the earlier random talkers."

This parenthetic protest, by anticipation, against Mill's "primeval *casual* concurrences" is literally all the foundation he has for his statement of what Aristotle here "goes on to mention." The sentiment expressed is that of Kepler's wife:

"Yesterday, when weary with writing, and my mind quite dusty with considering these atoms, I was called to supper, and a salad I had asked for was set before me. It seems then, said I aloud, that if pewter dishes, leaves of lettuce, grains of salt, drops of water, vinegar, and oil, and slices of egg, had been flying about in the air from all eternity, it might at last happen by chance that there would come a salad. Yes, says my wife, but not so nice and well dressed as this of mine is." (Drinkwater Bethune, *Life of Kepler.*)

It is after this unappropriated praise given to the starter of

such a thought, that Aristotle mentions Anaxagoras and Hermotimus, as having touched on these arguments, *ἁψάμενον τούτων τῶν λόγων*. But he does not fully approve of the doctrine they taught. Its propounder, he says, confounded the Final Cause (to use the school phrase) with the Moving Cause, *ἅμα τοῦ καλῶς τὴν αἰτίαν ἀρχὴν εἶναι τῶν ὄντων ἔθεσαν, καὶ τὴν τοιαύτην ὅθεν ἡ κίνησις ὑπάρχει τοῖς οὖσιν*, which seems as much as to say that, in Mill's phraseology, they confounded pervading or presiding *Mind*, which expresses Aristotle's idea, with *Will* as an agent, which Mill says is the "revived" doctrine[1]. And on the whole, he only seems to credit his predecessors, up to this point, with having hit upon his second and third principles, *ἀμυδρῶς μέντοι καὶ οὐθὲν σαφῶς, ἀλλ' οἷον ἐν ταῖς μάχαις οἱ ἀγύμναστοι ποιοῦσιν· καὶ γὰρ ἐκεῖνοι περιφερόμενοι τύπτουσι πολλάκις καλὰς πληγάς, ἀλλ' οὔτε ἐκεῖνοι ἀπὸ ἐπιστήμης οὔτε οὗτοι ἐοίκασιν εἰδόσι λέγειν ὅ τι λέγουσιν· σχεδὸν γὰρ οὐθὲν χρώμενοι φαίνονται τούτοις ἀλλ' ἢ κατὰ μικρόν*. In which sentence, or the first clause of it at least, I fear, Aristotle anticipated the judgment rightly due to himself, as regards his Physics.

Then, after noticing the doctrines of Democritus and the Pythagoreans, he finds in Plato the germ, but only the germ, of his first principle, the *τί ἐστι*[2]. And in chapter 7 he sums up, complacently, that none of his predecessors had hit upon any principle outside of his own four; but all, in however confused a way, had a sense of these.

So much, then, as to the purport of this historical statement. But it will perhaps be asked whether Mill had no other ground than is here shewn for his account of the doctrine of Aristotle and the Greeks generally, about "spontaneity"? The more so as he repeats it Vol. II. p. 96, and that he is followed by Grote, both in his finished *Plato*, and in the apparently completed part of his unfinished and posthumous *Aristotle*. I will cite the latest in date of these statements.

[1] The same criticism is repeated further on, p. 988 *b*, 6, &c.

[2] So in the text. But in chapter 7 it stands *τὸ τί ἦν εἶναι*—the idea abstracted from the matter, which seems more correct.

He is commenting on a passage in the *Treatise on Interpretation* (p. 18); which takes for granted the contingency of future events, or some of them, and thence deduces a rule in Logic. Grote on this says (Vol. I. p. 164):

"This remarkable logical distinction is *founded* on Aristotle's ontological or physical doctrines respecting the sequence and conjunction of events. He held (as we shall see more fully in the *Physica* and other treatises) that sequences in the Kosmos were to a certain extent regular, and to a certain extent irregular. The exterior sphere of the Kosmos was a type of regularity and uniformity; eternal and ever moving in the same circular orbit, by necessity of its own nature, and without any potentiality of doing otherwise. But the earth and the elemental bodies, organized and unorganized, below the lunar sphere and in the interior of the Kosmos, were of inferior perfection, and of very different nature. They were indeed in part governed and pervaded by the movement and influence of the celestial substance within which they were comprehended, *and from which they borrowed their Form or constituent essence;* but they held this Form implicated with Matter, i.e. the principle of potentiality, change, *irregularity*, generation, destruction, &c. There are thus in these sublunary bodies both constant and variable tendencies. The *constant* Aristotle calls 'Nature'; which always aspires to good, or to perpetual renovation of Forms as perfect as may be, though impeded in this work by adverse influences, and therefore never producing anything but individuals comparatively defective and sure to perish. The *variable* he calls 'Spontaneity' and 'Chance', *forming an independent agency* inseparably accompanying Nature—always modifying, distorting, frustrating, the full purposes of Nature. Moreover, the different natural agencies often interfere with each other, while the *irregular tendency* interferes with them all. So far as Nature acts, in each of her distinct agencies, the phenomena before us are regular and predictable; all that is uniform, and all that (without being quite uniform) recurs usually or frequently, is her work. But, besides and along with Nature, there is the agency of Chance and Spontaneity, which is essentially irregular and unpredictable. Under this agency there are possibilities both for and against; either

of two alternative events may happen." Cf. *Grote's Plato*, Vol. III. p. 497.

Though I have extracted the whole passage, as his latest deliberate exposition of Aristotle's conception of the Kosmos, and though I believe it to be a very incorrect summary, yet I only propose at present to deal with the statements about chance and spontaneity, by which, without any doubt, he meant *τύχη* and *τὸ αὐτόματον*. There can be no doubt that Mill and Grote had in their minds, or on their notes, a reference to Phys. II chap. 4 (p. 195), in which, after establishing his four principles, he goes on to say, *λέγεται δὲ καὶ ἡ τύχη καὶ τὸ αὐτόματον τῶν αἰτίων*. The passage is long, and appears to be unnecessarily involved, like many other of Aristotle's *ἀπορίαι*; and as Mill and Grote seem to me to have carried away a false impression from reading it, and St Hilaire, in his paraphrase and translation, has certainly contrived to eviscerate from it every vestige of connected meaning and argument, I suppose it must be allowed to be obscure. Still I hope to make the general drift of it clear; or at all events to shew that, in Aristotle's technical language, the quality of so-called 'Spontaneity' does not denote *absence of Cause*, but *absence of Design or specialized organism.*

Having thus introduced the words, he proposes to examine how these so-called *αἰτίαι* stand in relation to the Four, and whether there is any distinction to be drawn between them. Some doubt, he says, whether they have any meaning, alleging that for every event which happens, however accidental we may call it (I will use this term, to express the conjoint phrase), there is a definite cause (*αἴτιον ὡρισμένον*). Thus a man goes into the market-place and there accidentally meets one, whom he wished to see but did not expect to find there. Well! what took him there was not chance, but his desire to buy something; and so in every other case.

(Let the reader here observe that the instance chosen is one in which the *accidental* concurrence produces a *desired* effect.)

These objectors urge also, he says, that none of the old sages, when speaking of the causes at work in generation and decay, defines anything about this supposed cause; which seems unaccountable, if they believed in its existence.

To this, which he calls a παλαιὸς λόγος, Aristotle answers (with something of his usual deference to the common usage of language, as implying some truth at bottom), that every one does habitually attribute some events to accident and others not, though fully aware of the fact thus objected, οὐκ ἀγνοοῦντες ὅτι ἔστιν ἐπανενεγκεῖν ἕκαστον ἐπί τι αἴτιον: so that, however the truth may be, some enquiry would have been proper on the part of the old philosophers. "For neither did they hold τύχη to be one of the class of natural forces, such as the νεῖκος and φιλία (of Empedocles), the νοῦς (of Anaxagoras), or the Fire (of Parmenides), or the like."

I pause to observe that this sentence seems to me sufficient to refute Grote's notion, that this agency—or whatever we call it—was supposed to be anything like the Material Principle, or an independent agency inseparable from Nature. I take this rather emphatic denial that the ancients treated it as such, to be founded on Aristotle's own feeling that it would be absurd. We shall see further proofs presently that the irregularities of Nature are not the results of τὸ αὐτόματον.

And yet, he pursues, these ancients did occasionally have recourse to this notion, which they thus apparently ignore. Empedocles speaks of the air wandering ὅπως ἂν τύχῃ, and of the chance production of the limbs of animals; and others, who contend against this last notion, yet, more absurdly, hold that the primal vortex, which produced the heavens and the cosmical order, came ἀπὸ ταὐτομάτου.

There are others who hold τύχη to be an αἰτία, but inaccessible to human intelligence—ὡς θεῖον καὶ δαιμονιώτερον[1].

And here he begins his own exposition.

First, he marks off all events which always (like the course

[1] The Scholiasts seem at a loss to whom (before the Stoics) to attribute this opinion. May not Aristotle have had Socrates in view? His teaching as to Providence directing all events in which man can find no law (Xen. Memor. I. 1) might I think present itself to Aristotle's eye in this form: for his own Divinity, or Divinities, seem rather objects of contemplation and aspiration than directors of actions, Metaph. XII. p. 1072, &c. Grote, unless the reference is a mistake, finds in this passage of the Memor. a proof that "Socrates maintained that regular sequence of antecedent and consequent was not universal, but only partial," *Plato*, Vol. III. p. 497.

of the heavenly bodies), or usually (as heat and cold following the seasons, or the growth of an organism)—I take the instances from a subsequent chapter—follow a settled order, as what no one classes as accidental. Then, he makes another, a cross division of events, according as they do or do not, by their occurrence, *answer a purpose*, ἕνεκά του γίγνεται (this does not mean that they are necessarily *designed* for a purpose, as we shall see). Of those that do so, some are such as might be the work of design; and some such as might result from the constitution of Nature—ὅσα τε ἀπὸ διανοίας ἂν πραχθείη καὶ ὅσα ἀπὸ φύσεως. Now, he says *when events of this kind*—simulating, as it were, the work of intelligence or Nature—*happen* κατὰ συμβεβηκός, *we say they happen* ἀπὸ τύχης, or, as he presently completes it, ἀπὸ ταὐτομάτου καὶ ἀπὸ τύχης.

He here stops to explain that, as we have accidental (in the logical sense) as well as essential attributes (ὃν καθ' αὑτό and ὃν κατὰ συμβεβηκός), so may it be with causes. In modern language, any agent, natural or artificial, may produce effects, which do not necessarily or naturally flow from those qualities which give it its name, or constitute its kind, but which result from properties common to it and other kinds, or from circumstances which bring it into casual relation with the thing it acts upon: a coal may break your head, as well as warm you. The distinction is not without a certain scientific value now. But it was of much more importance in Aristotle's system, which slurred over the consideration of natural *inter-action*, very commonly ranking it as something antagonistic to the natural order, βίαιον; and which tended to reduce the course of Nature to a series of self-developments of almost independent organisms. The essential cause, he points out, is definite (ὡρισμένον), the accidental indefinite (ἀόριστον). Though he does not distinctly say so, one may gather that he objects to the word ὡρισμένον, as used above, in the argument against the existence of Chance; for he illustrates his distinction by the example there given. For the finding to be a case of essential causation, the man must have gone to the market-place *for that purpose;* but the accidental cause may be any motive whatever which may have induced him to go there.

There follow many verbal distinctions and discussions, which do not seem to me to affect the general conclusion. And then[1] he gives the promised distinction between the two words—which by no means corresponds to Mill's and Grote's "Chance" and "Spontaneity." Τὸ *αὐτόματον*, in his terminology, is the general word, and *τύχη* a species of it: *τύχη*—answering to good fortune, or luck—is only properly used in relation to *persons*, *ὅσοις καὶ τὸ εὐτυχῆσαι ἂν ὑπάρξειεν καὶ ὅλως ἡ πρᾶξις*—this last word in Aristotle being so restricted; *τὸ αὐτόματον* includes effects wrought by natural objects. The formal definitions are: *ἐν τοῖς ἁπλῶς ἕνεκά του γινομένοις, ὅταν μὴ τοῦ συμβάντος ἕνεκα γένηται οὗ ἔξω τὸ αἴτιον, τότε ἀπὸ ταὐτομάτου λέγομεν· ἀπὸ τύχης δὲ, τούτων ὅσα ἀπὸ ταὐτομάτου γίνεται τῶν προαιρετῶν τοῖς ἔχουσι προαίρεσιν.* He does not clearly explain the introduction of the condition *οὗ ἔξω τὸ αἴτιον.* I take it to be because an action resulting from an *internal* cause or principle, and answering a purpose, would belong to the class of true, designed or naturally organised, *means to ends.* But surely this forms a strange comment on Mill's interpretation of "spontaneous" as synonymous with "self-determined." The same point occurs further on in a sentence of which St Hilaire can make nothing. It relates to the distinction between the two words, and stands: *μάλιστα δ' ἐστὶ χωριζόμενον τὸ ἀπὸ τύχης ἐν τοῖς φύσει γινομένοις· ὅταν γὰρ γένηταί τι παρὰ φύσιν τότε οὐκ ἀπὸ τύχης ἀλλὰ μᾶλλον ἀπὸ ταὐτομάτου γεγονέναι φαμέν· ἔστι δὲ καὶ τοῦτο ἕτερον· τοῦ μὲν γὰρ ἕξω τὸ αἴτιον, τοῦ δ' ἐντός.* The meaning seems to me quite clear. "When we see an *extraordinary* growth, we never call it *ἀπὸ τύχης*, but *rather ἀπὸ ταὐτομάτου.* Yet this is not exactly the right thing; for it would imply that the cause is external; whereas it is something within the organism itself."

This then, he concludes, is the explanation of the words and the distinction between them. And the class under which they each rank is that of the cause *ὅθεν ἡ ἀρχὴ τῆς κινήσεως*; for it is always some natural agency (*τῶν φύσει τι*) or some act

[1] The division of the chapters in the Berlin Edition is clearly wrong. Chapter 6 should begin 4 lines higher up—*ἔστι μὲν οὖν.* I see that St Hilaire has it so.

of design (*τῶν ἀπὸ διανοίας*) which is in fact the cause—(not an independent agency "co-ordinate with mind," or the like) :—only the number of the agencies which may produce the effect is indefinite (*τὸ πλῆθος ἀόριστον*)—see above.

And then follows a very good specimen of Aristotle's confident identification of the Laws of Thought, as he conceived them, and the Laws of the External World. Alluding to the "automatic vortex" theory above mentioned, he argues against it.

ἐπεὶ δ' ἐστι τὸ αὐτόματον καὶ ἡ τύχη αἴτια ὧν ἂν ἢ νοῦς γένοιτο αἴτιος ἢ φύσις[1], *(ὅταν κατὰ συμβεβηκὸς αἴτιόν τι γένηται τούτων αὐτῶν)· οὐδὲν δὲ κατὰ συμβεβηκός ἐστιν πρότερον τοῦ καθ' αὑτό· ὕστερον ἄρα τὸ αὐτόματον καὶ ἡ τύχη καὶ νοῦ καὶ φύσεως. ὥστ' εἰ ὅτι μάλιστα τοῦ οὐρανοῦ αἴτιον τὸ αὐτόματον, ἀνάγκη πρότερον νοῦν καὶ φύσιν αἰτίαν εἶναι καὶ ἄλλων πολλῶν καὶ τοῦδε τοῦ παντός.* "I cannot define the 'accidental' without a previous conception of design or order; therefore Design and Order must have pre-existed, for anything to be by accident." It should however, be remembered that he believed the order of the universe to be eternal; and therefore there was no other sense in which he could consistently speak of first and last, as regards it, than that of order in thought and conception.

This seems a fit place to point out that Grote, as an historian of Greek Philosophy, is inexcusable if he never fully studied these chapters. He refers to them in his chapter on Democritus p. 76, *note*. He takes the allusion about the 'spontaneous' vortex to be to Democritus: he was aware that one difference between the two philosophers was that "Aristotle blames Democritus for *acquiescing in the general course of Nature* as an *ultimatum*, and for omitting all reference to *final causes:*" and he quotes two interesting notes, from Mullach and Dugald Stewart, both of them certainly very suggestive of the truth; viz., that the *δίνη ἀπὸ ταὐτομάτου* which offended Aristotle, meant one that came *naturali quâdam necessitate*, and not from an *intelligent* cause. And yet he contrived to read the whole passage without seeing that this is its real meaning.

[1] I conjecture that Mill had this in his notes, with no context, and thence manufactured his "recognition of *τύχη* and *τὸ αὐτόματον* as co-ordinate agents with Mind."

I am not prepared to say whether Aristotle always adhered to the strict technical sense he here puts on these two words. As regards τύχη, the distinction seems so useless, and the word was in such familiar use—like our luck, fortune, chance, &c.—that it seems unlikely. And it would not surprise me if the same were shewn of the other word. Indeed, I suspect that as much misunderstanding of the meaning of old thinkers—and more especially of Aristotle—comes from blind trust in a definition once given, or a clear meaning in some leading case, and a consequent omission to weigh well the context in each place, as from any other cause. They were not so consistent, either in thought or in expression—the less so, the more honestly and vigorously they were striving after the truth. But I have looked in many places, and have not found any serious variance in the usage of τὸ αὐτόματον. The meaning was quite a common one: I take at random an instance from Steph. Thes. νυνὶ γὰρ ὃ πάντες ἐθρυλλεῖτε, γέγονεν αὐτόματον—has happened as you could have wished, without your contriving it. And it is the meaning which it has preserved (in its Latin dress, I mean) as a scientific term. When we are startled by the revival of the doctrine of Spontaneous Generation, we are not to understand that its advocates are chargeable with teaching that even a monad is generated capriciously, in accordance with "no uniform law." What they mean is precisely what Aristotle meant and fully expounded: that, whereas Nature has provided a definite machinery by which animals and plants are regularly propagated, yet it does occasionally so happen that all the necessary materials, in due condition and proportions, are *accidentally* brought together, so that a germ is produced, αὐτομάτως, without the intervention of the usual machinery.

To resume:

I. There is a general agreement between Mill and Aristotle, in recognizing, as the objects of Natural Science, Things as they exist, and the Changes they undergo. The law of change is what comes under Mill's Law of Causation: the only one of Aristotle's Four fundamental Principles which, on the face of it, professes to have to do with Change is that ὅθεν ἡ ἀρχὴ τῆς κινήσεως. Mill assumes that this means Intelligence and no-

thing else; and that the so-called "Material Cause" means what Reid designates as a physical, as distinguished from an efficient cause. I have not entered upon the question what Aristotle's speculations on the Moving cause or causes led him to; but have shewn, as I believe, that Mill has entirely misconceived his authority. The fact that his statement, made in the course of a controversy, has maintained its place in edition after edition, apparently unassailed (for otherwise he would surely have replied), must form my apology, if I have taken up the pages of this Journal in disproving what nobody believes.

II. Both Mill and Grote assert that, besides changes regulated by law, Aristotle recognized others that were lawless and "self-determined," designating them as *ἀπὸ τύχης* or *ἀπὸ ταὐτομάτου* (Mill, at least, drawing his own unwarranted distinction between the two). I have not enquired how Aristotle came to acknowledge Contingency in the future; but have, as I conceive, shewn that these two words have altogether a different meaning. Even if there is an irregular agency, these are not its names.

D. D. HEATH,
Kitlands.

THE TOPOGRAPHY OF THE OEDIPUS COLONEUS.

Two features of early Hellenic worship are familiar to all who know the sacred places about Athens: the tendency to cluster many religious associations in one narrow spot, and the peculiar awe which here as elsewhere in Greece belonged to places in which the native limestone was found to be cloven; those

> Rifted rocks whose entrance leads to Hell,

or to some divine subterranean mystery. The Erechtheum presents a striking example of both these phenomena. There within a few feet were crowded without displacing each other the sanctities of Erechtheus, of Athena Polias, of Poseidon; the holy serpent, the sacred olive tree. Here too was the indentation attributed to the trident, and the deeper cleft beside it, the well of the pandrosium, whence in the contest of the Gods had first sprung the gift of the sea.

Other consecrated "rifts,"—they are hardly deep enough to be called caves,—are the Eleusinium under the eastern precipice of the Acropolis, and the site of the temple of the Eumenides on the southward declivity of the Areopagus. Cp. Aesch. Eum. 1036 *γᾶς ὑπὸ κεύθεσιν ὠγυγίοισι.*

It requires no slight effort to realize the effect which the simplest natural appearances produced on the early religious imagination. The native rock rising out of the surrounding soil seems to have suggested the thought of an unchanging power, the strong foundation of the fruitful earth, the support of its hills and vales and rivers, the basement of all visible existence, beneath which lay only the unseen. And when the rock was cleft and the eye sought in vain to pierce the dark-

ness, the sense of mystery was more profoundly stirred, and the Chthonian powers, as well as Poseidon, the Earthshaker, were supposed to be especially near. The priests who consecrated such places and surrounded them with legends and symbols only gave expression to a natural feeling of the primitive mind.

That the grave of Oedipus at Colonus was such a cleft in the rock—it matters not how small—covered up from common eyes and only visited by the Archon Basileus at certain times (Oed. Col. l. 1532, Plat. Polit. p. 290 E, Lys. adv. Andoc. p. 103) seems extremely probable. Unfortunately, the rock there has been so altered and diminished by quarrying (a process which is still going on)[1] as to make uncertain the identification of particular spots. Certainly there is nothing like a cave at present visible. But it is not impossible that the little shrine of Eleüsa, to be described presently, may cover the exact site of the ancient sanctuary.

Although the main interest of the Oedipus Coloneus is of an etherial, unsubstantial nature, yet there is no ancient drama in which the action is so interwoven with relations of place. It always adds something to dramatic impression when we comprehend the details of the locality as the poet conceived them—the distance of Corinth from Thebes and of both from Delphi, the nature of the wooded pass where Oedipus met Laïus in the triple way, the position of Dirkè, the features of the vale of Argos. In the Ajax and Philoctetes more particularly there is a picturesqueness of local colouring that commends itself most to those who know the places named,—who have seen the snow-smitten heights of Cyllene from the bay of Salamis, or have strained their gaze towards Athens after passing Sunium[2]. But in no other play was the scene so familiar to the audience, or so fondly dwelt on by the poet, as in the second Oedipus. We cannot follow the action closely, still less appreciate the effect which it produced on the

[1] Can nothing be done to put an end to this profanity, and to preserve what still remains of the scene, not only of the Oedipus Coloneus, but of an historical event so important as the revolution of the 400?

[2] The common fallacy of supposing that Athens is really visible immediately after rounding C. Colonnas may be cured by a glance at the map.

commonest Athenian mind, without having a picture of the place before us in imagination. And if we cannot have this perfectly, for Time changes all things, we should try to get as near to it as we can.

The chief indications of place in the Oedipus Coloneus are the following: (1) the grove, ll. 16—20; (2) the χαλκοῦς ὀδός, l. 57; (3) the 'ineffable grassy dell,' l. 156; (4) the seat assigned to Oedipus, l. 192; (5) the place of offering 'beyond the grove,' l. 505; (6) the two ways of approaching Thebes, described ll. 1047—1053, 1059—1061; (7) the altar of Poseidon, which seems to have been at the top of the hill, l. 1492; (8) the many-branching ways, which meet near the χαλκοῦς ὀδός, ll. 1590 ff., between (9) the bowl inscribed with the compact of Theseus and Pirithous, (10) the Thorician stone, (11) the hollow pear-tree and (12) the stone sarcophagus; lastly (13) there is the hill of Demeter Euchloüs, l. 1600. The τέμενος of Poseidon, the neighbourhood of the Cephisus, the village of Colonus, and some symbol of the presence of Prometheus as well as of the hero Colonus, are also implied.

Before going further, it is necessary to describe the scene. Colonus is easily discernible from the North side of the Acropolis as the lesser and leftward of two rising-grounds which stand out against the dark olive-groves of the Cephisus. It is also distinguished by the monuments of K. O. Müller and Lenormand, whose white marble recalls something of the ancient brilliancy to which Colonus owed the epithet ἀργῆτα, deserved no doubt by its altars and other adornments, and not merely by the yellowish colour of the limestone. The side towards Athens is entirely bare. But those approaching it from Daphni by way of Chaidari pass through the olive-groves and gardens that are watered by the runnels of the Cephisus. After passing these, the Acropolis is clearly seen. There is a path skirting the North side of the knoll, and leading to the little chapel of Eleüsa.

The façade of this diminutive temple is recent; but the structure is ancient, and some bits of marble about it, such as one of the pillars of the porch, may be of great antiquity. The inscription above the porch, dating from the last restoration, is

as follows: ΕΙΚΟΣ ΑΓΙΑ ΕΛΑΙΟΥΣΑ ΑΘΗΝΑ ✠ ΠΑΝΑΓΙΑ ΜΙΣΟΧΟΡΙΤΙΣΑ ΚΑΡΠΑΘΩ.

This is conjectured to mean, *οἶκος ἁγίας ἐλεούσης, ἐς τὰς Ἀθήνας, παναγίας μεσοχωριτίσσης ἐς Κάρπαθον*, "House of the Holy Merciful Lady of Athens and of the All-Holy (Virgin) of the inland district of Carpathus," but I know nothing of its history. The shrine is too poor to maintain a priest, but a sacristan and his wife take charge of it and keep the lamp and censer burning. The woman explained Ἐλαιοῦσα to be the power who makes the olives grow (*ποιεῖ τὰς ἐλαίας ἀναθῆλαι*), but I presume there is no doubt that "Our Merciful Lady" has taken the place of the "kindly ones" so much feared of old in this spot.

Above this path (to the right) the hill is very bare, the native rock appearing in many places. Below it (to the left) in May 1876 there was a crop of grain, and just before reaching the Chapel a young olive tree. Beyond the Chapel at the foot of the hill there is a somewhat rugged hollow with a little scant herbage. The larger knoll about a quarter of a mile to the Eastward is occupied by a garden, which is plentifully irrigated from the top[1]. The summit of Colonus, like the rock of the Areopagus, has been artificially levelled at some former time. I assume that the grove of the Eumenides was on the side towards the Cephisus, where by irrigation and culture the shrubbery and garden ground might easily be brought close up to the hill: and I conjecture that the most sacred part of it was about the site occupied by the little chapel, facing the mountain-side between Daphni and Phyle, and lying towards the Eastern end of the knoll. The rough hollow, if not formed since by blasting for road-metal, may have answered to the description of the grassy dell, *κάθυδρος οὗ κρατὴρ μειλιχίων ποτῶν ῥεύματι συντρέχει.*

In attempting, however, to verify these assumptions from the play itself, we are met by a preliminary difficulty. In the first scene Oedipus is seated by Antigone within the sacred

[1] The water seems, in part at least, to be artificially brought. But this may have been done equally in ancient times.

precinct on an unhewn stone or rock. He is afterwards made by the Chorus to sit on what appears to have been a regularly prepared seat, in the unconsecrated ground. In both cases for the purpose of representation he must have occupied a position near the centre of the stage. How had the more convenient sitting-place escaped the quick eye of Antigone? A more serious difficulty is behind. For, without having recourse to some violent supposition, or multiplying sacred places beyond reason, how are we to separate the χαλκόπους ὁδός where Oedipus first sits down, from the καταρράκτην ὁδὸν χαλκοῖς βάθροισι γῆθεν ἐρριζωμένον, of l. 1590? And yet, if there is any connection between them, it is strange to find the latter mentioned as something quite out of sight and behind the scenes.

The harshness of both these alternatives may be obviated by conjecturing as follows. Oedipus and Antigone approach Colonus from the side of Chaidari. When they first appear on the left side of the stage to the right of the spectators they have the Acropolis in view. As they advance, the slope of Colonus rises before them and the grove of the Eumenides is seen on the spectators' left. About the centre, jutting from beneath the foliage, appears a corner of bare rock. On this Oedipus is seated when the stranger finds him. And from hence Antigone descries the approach of the Coloniate elders. She then leads her father into the wood, and, as the Chorus enter, *the scene changes.* This is made possible, as in the Ajax, by the stage being left vacant, when Oedipus and Antigone have retired. And the attention of the spectators is diverted by the entrance of the Chorus. Their movements about the thymele now represent their roving search throughout the τέμενος of Poseidon for the daring man who has violated the grove of the Semnæ. The grove itself, in its *Southern* aspect, now forms the central back ground, and in front of it are the low seats regularly appropriated to intending worshippers (βάθρα, ἕδρανα).

Colonus now rises to the left of the spectators, towards the altar of Poseidon, and the path leading round the grove to the sanctuary opens towards the spectators' right. By this path Ismene goes to make her offering. According to this supposition, then, the χαλκοῦς ὁδός was a piece of bare rock,

forming the extreme N.E. end of the rising-ground, symbolically associated in the *religio loci* at once with the presence of the Eumenides and with the permanence of Athens. (Whether ἔρεισμα is purely metaphorical or to be taken literally with Schneidewin may be left undetermined, also how far ὀδός suggested the notion of a 'threshold,' i.e. approach to Hades, and how far that of a floor or foundation). On some part of this natural plinth or basement Oedipus is seated by Antigone: and at some cleft or crack in this the Earth may have opened to receive him to the place where there is no more pain. Thus the inward monition which he acknowledges (πιστὸν ἐξ ὑμῶν πτερόν) had drawn him close to the very spot where he was destined to pass away.

Let us now try to follow the movements of the different persons with reference to the notices of place above mentioned.

Oedipus and Antigone as they are disclosed on the spectators' right have Athens in view. They cross to the middle of the stage, and he sits on the Western end of the piece of rock whose further and higher portion, with the declivity mentioned afterwards, l. 1590, is hidden by trees. Towards this he may be supposed to turn when he makes his prayer. When the elders are seen approaching from the village, he withdraws with Antigone into the grove, and while the Chorus are supposed to range the τέμενος of Poseidon in search of him, he cautiously follows the sound under cover of the fringe of the wood. He discloses himself at the centre of the new scene (above p. 3, l. 40) on the verge of the hollow leading to the sacred fountain. He is made to sit on a seat placed before the entrance of the sacred ground towards Athens. He is driven from this when the Chorus learn his name, but after the appeal of Antigone and his own solemn protest is suffered to await the arrival of Theseus. Ismene meanwhile comes (from the left) and, after some dialogue which further impresses the Chorus, is sent to make the offering (to the right).

Theseus enters (left), accepts Oedipus as μέτοικος of Athens, and retires (left) to sacrifice to Poseidon. The altar, described as ἄκραν (l. 1492), was probably near the top of the hill. Creon arrives (right), having caught Ismene while about her offering

beyond the grove. He sends Antigone away and tries to seize Oedipus. Theseus returns from the altar, and departs with Creon. The Chorus wonder whether the maidens will be overtaken about Daphni, or further on by the shores of the bay of Eleusis, or whether they are hastening towards the pass of Phyle, 'westward of the snowy rock,'—probably the overhanging steep end of Parnes, so conspicuous in the northward view from the Acropolis.

Theseus returns with the maidens, from the left, for he has past near the altar, where Polynices is kneeling. Polynices also enters from the left, and returns the same way. And when the thunder is heard from behind, Oedipus departs, followed by his daughters and Theseus, either by the path to the right, or at the centre through the midst of the grove, perhaps down the grassy dell. The messenger, one of the attendants of Theseus, returns from the right and describes the movements preceding the end. If the χαλκοῦς ὀδός is what we have supposed, a place where the bare rock was exposed at the foot of the knoll (χαλκοῦς, like our 'adamantine,' having passed from the literal meaning), we must imagine Oedipus to approach it now from the opposite (E.) end to that (W.) on which he sat when found by the stranger.

The sacredness of the spot was shown by the many paths which converged towards it from every side. He stood, probably facing the rock, near the point where these paths met, in a spot which is described as equally distant from four objects, familiar to Sophocles, and therefore but obscurely indicated by him to us. The stone tomb or sarcophagus may have been the burial-place of some forgotten hero, or a sarcophagus brought from elsewhere, and endued with some symbolical meaning. The "hollow-pear-tree" is only interesting as showing how far Sophocles was from caring for archæological *vraisemblance*. The Thorician stone may have been an ancient *ἀνάθημα*, perhaps a lump of Laurian ore, brought from Thoricus in the neighbourhood of Sunium. Whether the hollow basin, on or near which was inscribed the record of the agreement of Theseus and Peirithoüs, is the same with the κρατήρ of l. 159, must be left uncertain.

The maidens fetch fresh water from the hill of Demeter Euchloüs (the knoll to the Eastward): then comes the parting, and all, excepting Oedipus and Theseus, retire a space,—then turn, before passing from the χαλκοῦς ὀδός, and know that Oedipus has disappeared.

It is provoking to leave so much that is merely conjectural in our endeavour to identify the features of a locality, round which such sacred associations clustered. But the mere effort, however unsuccessful, may be of some use in helping us to realize the holiness of the spot where so many divine presences were ever ready to break forth, where Hermes and Persephone led Oedipus to his resting-place, where the Dread Goddesses received him graciously, where the earth-holding, earth-shaking Power possessed the rocky ground, and Theseus held converse with the unseen, and the fire of Prometheus lurked, and Dionysus roamed the impenetrable shade, and the strong foundation of the Earth, the threshold of Hades, bloomed above with 'Demeter's flower,'—where the remembrance of the sorrow which they had shielded was the pledge of unconquerable might for the Athenians, and, in the presence of the Knight Colonus, the blood of their enemies, whom Oedipus had renounced, was destined to be a grateful drink-offering to his shade.

L. CAMPBELL.

NOTE ON PLATO'S THEÆTETUS, PP. 142, 143.

MR GROTE (Plato, &c. Vol. II., p. 320, note) says with truth that the supposed date of the conversation between Euclides and Terpsion, which forms Plato's Introduction to his Theætetus, can hardly be determined; but that it cannot be placed earlier than the commencement of the Corinthian war in B.C. 394.

The balance of probability does seem, however, to turn in favour of the battle fought near Corinth in the summer of that year, which was the crisis of an expedition long remembered at Athens, as the first great effort of the united city after the renovation of the democracy. (See Grote's *History of Greece*, Vol. IX. p. 407 note, p. 428 and notes.)

Of the two other dates which have been suggested, one, 369 B.C., is far too late. For that Euclides should have been thirty years in writing out the conversation, and that Terpsion, in his daily converse with his friend, should never in all those years have come to the point of asking for it, would be too glaring an improbability. The other date, 390 B.C., is free from this objection, but (I must own) the large proportion of mercenaries in the troops under Iphicrates takes something from the likelihood of this or any other battle fought by that commander having been the one in which Theætetus was engaged. If he was so engaged, it must have been as a hoplite in the Athenian contingent under Callias.

But the strongest argument in favour of the battle of B.C. 394, is the profound and lasting impression which this campaign produced at Athens (as proved by the passages of Lysias and Demosthenes to which Grote refers) and the intense

interest with which it must have been followed by all classes at the time. (Lys. adv. Mantith. § 15, Dem. de Cor. p. 258.)

Of this interest we have now an ocular proof, in the beautiful monument of Dexilaus, not long since discovered in the Cerameicus, and still exposed *in situ*. Beneath the high relief, of almost life-size, representing the young horseman, spear in hand, riding over a fallen youth who holds a shield, the inscription runs :—

ΔΕΞΙΛΕΩΣΛΥΣΑΝΙΟΘΟΡΙΚΙΟΣ
ΕΓΕΝΕΤΟΕΠΙΤΕΙΣΑΝΔΡΟΑΡΧΟΝΤΟΣ
ΑΠΕΘΑΝΕΝΕΠΕΥΒΟΛΙΔΟ
ΕΓΚΟΡΙΝΘΩΙΤΩΝΠΕΝΤΕΙΠΠΕΩΝ

Τῶν πέντε ἱππέων! His friends seem to have assumed that the deeds of this little squadron would be remembered for all time, and that to record the fact that he was one of them was enough to ensure his fame.

We may doubt if Theætetus, whose fortune had been squandered by his guardians, could afford the equipment of a knight, and therefore we can hardly suppose him to have been one of this sacred band. But, if we assume ΤΕΙΣΑΝΔΡΟ to be an error for ΠΕΙΣΑΝΔΡΟ, as seems inevitable, for there is no Tisander in the list of archons, Dexilaus and Theætetus must have been nearly of an age, and belonging as they did to neighbouring demes (Thoricus was close to Sunium), they were probably known to each other, and may have been companions in the palæstra.

L. CAMPBELL.

ON TWO GREEK INSCRIPTIONS FOUND AT YORK[1]

(with an engraving).

Of the eleven inscriptions in the Greek language which are known to have been found in England not the least interesting, and from various points of view, are the two of which an exact fac-simile, made from the originals, is given on the opposite page. The tablets on which they are punctured were found about thirty-five years ago in digging foundations for the old Railway-station at York: they seem to have been originally suspended, but rust or (some other cause) has joined them back to back, and thus helped to preserve these curious monuments of Greek speech and Roman dominion, which may probably, from the shape of the letters and the rudeness of the puncturing, be assigned to the second or third century A.D.

The material is thin bronze which in the course of time has become overlaid with a dark green patina, but still shows some traces of having been coated with silver. The inscriptions have been mentioned ('ne prorsus abessent ab hac sylloge') by Professor E. Hübner in his very valuable work entitled *Inscriptiones Britanniae Latinae* (Berol. 1873, p. 62), but as yet no thoroughly satisfactory reading and interpretation have been published.

The following appears to be the purport:—

(1)
ΘΕΟΙC
ΤΟΙC ΤΟΥ ΗΓΕ
ΜΟΝΙΚΟΥ ΠΡΑΙ
ΤΩΡΙΟΥ CKPIB·
ΔΗ¨ΗΤΡΙΟC

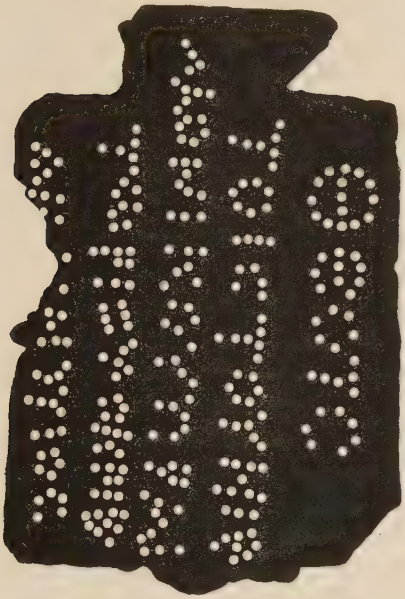
(2)
ΩKEANΩI
KAI TH ΘYI
ΔHMHTPI

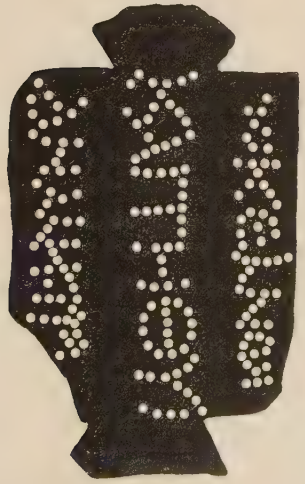
that is,

(1) *θεοῖς τοῖς τοῦ ἡγεμονικοῦ πραιτωρίου* Σκριβ. *Δημήτριος.*

(2) *Ὠκεανῷ καὶ* Τηθύι *Δημήτριος.*

[1] Read before the Cambridge Philological Society the 18th of April 1876.





The second inscription is a natural invocation or thanksgiving to the marine powers on the part of Demetrius, and presents no difficulty beyond that of deciphering it, in which I received material help from Canon Raine; the occurrence however of two different forms of ω in the same word is notable, as being also found in the legends on Bactrian coins. The latter form, as M. Longpérier has suggested, occurs in the well-known ΓΝΩΘΙ CAYTON on the field of the Vatican mosaic which bears the portrait of Chilon (cf. Winckelmann, *Mon. Ined.* I. p. 222, tav. 165, Roma 1767).

But I feel great doubt as to the letters at the end of the fourth line in no. (1); if they be CKPIB·, as I have ventured to read them, they may stand for *Scribonius* the gentile name, or *Scriba* the profession, of Demetrius, though in this latter case they would more naturally have followed the personal name. In the days of decadence, to which this inscription may be assigned, such mongrel nomenclature is by no means uncommon; cf. ΕΓΝΑΤΙΟC · ΠΑCΤΟΡ and EGN(atius) DYONISIVS (sic) (Hübner, *Inscrr. Brit. Lat.* pp. 85 and 98), *σπεκουλατώρ*, *κῆνσος* (Ev. S. Marc. vi. 27, xii. 14). Professor Churchill Babington suggests that these letters should be read as OKPIK or OKPIN, referring in the former case to Ocriculum (the modern *Otricoli*), in the latter to Ocrinum, the Roman name of the *Lizard Point:* but from the at the end of the fourth line appears to me to be more obviously extracted. A parallel to the dotted ι in the first line is presented by the word ΪΑΝΟΥΑΡΙC, occurring in a Christian inscription on stone found at Saïda, which is preserved in the Louvre.

The words *θεοῖς τοῖς τοῦ ἡγεμονικοῦ πραιτωρίου* 'To the Gods of the Governor's praetorium' give an interesting example of the worship of special *dei castrenses* to which Tacitus more than once alludes (*Ann.* I. 39: II. 17: *Hist.* III. 10), and also (as has been suggested by Mr Kenrick) throw light upon a passage which has cost commentators much fruitless labour in explanation:—*καὶ αὐτοὶ οὐκ εἰσῆλθον εἰς τὸ πραιτώριον, ἵνα μὴ μιανθῶσιν* (Ev. S. Joh. xviii. 28): for no strict Jew could under any circumstances, but least of all at Passover-tide, enter

a Praetorium, if it was manifestly dedicated to heathen Gods and contained an altar for their worship.

Two Latin inscriptions, punctured on bronze tablets of similar size and shape, are exhibited in the bronze room of the British Museum: around the boss of a bronze shield, preserved at Newcastle, some punctured letters have also been recognised (Hübner, l. c. p. 116, no. 570), but have not been very satisfactorily explained.

S. S. LEWIS.

A CONJECTURAL EMENDATION OF COLOSSIANS II. 18.

"LET no man beguile you of your reward in a voluntary humility and worshipping of angels, *intruding into those things which he hath not seen,* vainly puffed up by his fleshly mind."

The above rendering of Col. ii. 18 seems (as regards the point to be discussed) satisfactory, until we notice that it assumes a corrupt reading, *ἃ μὴ ἑώρακεν ἐμβατεύων*, the better reading being Α ΕΟΡΑΚΕΝ ΕΜΒΑΤΕΥΩΝ, without the negative particle.

The *ο* for *ω* is also of some significance, since in verse 2 the better reading is *ἑώρακαν.* The tendency would be to write *ω* for *ο*, rather than *vice versa;* and some editors here ignore the less usual form *ἑόρακεν* (1 John i. 1, 2; iii. 6; iv. 20, &c.).

The reading *ἃ ἑόρακεν ἐμβατεύων* has been interpreted of

1. THE MATERIALIST, who takes his stand upon things of sense, "which he has seen;" "bei dem Sinnlichen stehen bleibend;"

2. THE VISIONARY, who moves in a region of subjective vision; amongst things "which he has seen," where the seeing is "nicht ein Sehen mit den Augen, sondern ein geistiges Schauen, welches dem Gebiete des *φαντάζεσθαι,* zum Theil wohl auch der visionären Ekstase, angehörte."

The former interpretation may be dismissed as unsuited to the context: the latter, as involving a disparaging use of *ὁράω*, which is not in accordance with such passages as

ἀμὴν ἀμὴν λέγω σοι, ὅτι ὃ οἴδαμεν λαλοῦμεν, καὶ ὃ ἑωράκαμεν μαρτυροῦμεν· καὶ τὴν μαρτυρίαν ἡμῶν οὐ λαμβάνετε.

A man is not to be blamed for taking his stand upon true "vision:" those rather deserve censure who refuse to listen to one who HAS SEEN.

The difficulty of the reading, *ἃ ἑόρακεν ἐμβατεύων*, has been recognised by commentators, and more than one conjectural emendation has been proposed—the most recent by Professor Lightfoot, who would read *ἑώρᾳ* (or *αἰώρᾳ*) *κενεμβατεύων*.

The two parts of this emendation have to be considered separately.

1. The form *κενεμβατεύω*, for *κενεμβατέω*, does not actually occur, "yet it is unobjectionable in itself." The latter is used as a medical word, *to probe*, sometimes absolutely: sometimes with *διά* of the region traversed: once, where the reading is doubtful, with *εἰς*, or with a simple accusative[1]. For its metaphorical use Dr Lightfoot cites *inter alia* Basil. *Op.* I. p. 135, where the mind is spoken of as *μυρία πλανηθέντα καὶ πολλὰ κενεμβατήσαντα*. Such ἀ compound[2] is well suited to the passage under consideration, where it would stand in parallelism with *εἰκῇ φυσιούμενος*, since *εἰκῇ* and *εἰς κενόν* are used synonymously. Cf. *μή πως εἰκῇ κεκοπίακα εἰς ὑμᾶς* (Gal. iv. 11), *οὐδὲ εἰς κενὸν ἐκοπίασα* (Phil. ii. 16).

2. It is an objection to *ἑώρᾳ* and *αἰώρᾳ* that they are quite foreign to the New Testament. In place of either of them, read *ἀέρα*, which requires even less alteration of the text, and is a characteristic word of St Paul. The passage would then run as follows:

μηδεὶς ὑμᾶς καταβραβευέτω θέλων ἐν ταπεινοφροσύνῃ καὶ θρησκείᾳ τῶν ἀγγέλων, ἀέρα κενεμβατεύων, εἰκῇ φυσιούμενος ὑπὸ τοῦ νοὸς τῆς σαρκὸς αὐτοῦ.

With the proposed reading[3], ΑΕΡΑ ΚΕΝΕΜΒΑΤΕΥΩΝ, compare

[1] Ἐμβατεύω likewise has various constructions, being used either without an object, or with *εἰς*, or with a genitive, a dative, or an accusative (Josh. xix. 51). It is used metaphorically by Philo, *de Plantatione Noe* (I. 341, ed. Mangey): As well-diggers sometimes fail to reach water, so thinkers, however much they push their investigations — although *ἐπὶ πλέον ἐμβατεύοντες ταῖς πιστημαῖς*)— may fail to reach their *τέλος*.

[2] Cf. *κενῆς ἀπάτης* in ver. 8.

[3] I find that this reading had been thought of by Dr Lightfoot, but was rejected as requiring more change

οὐρανὸν ἐμβατεύει τῇ θεωρίᾳ, which the commentators cite from Nemesius, *de vita Hominis.*

ILLUSTRATIONS.

A. In seeking illustrations of the proposed reading in Col. ii. 18, it is natural to turn first to the cognate Epistle to the Ephesians. Let us then compare the following passages:

Ephes. i. 22—ii. 3.

And hath put all things under his feet, and gave him to be the *head* over all things to the church,

Which is his *body*, the fulness of him that filleth all in all.

And you hath he quickened, who were dead in trespasses and sins;

Wherein in time past ye walked according to the course of this world, according to the prince of the power *of the air*, the spirit that now worketh in the children of disobedience:

Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires *of the flesh and of the mind.*

Coloss. ii. 18, 19.

Let no man beguile you of your reward in a voluntary humility and worshipping of angels, (?) *intruding into those things which he hath not seen*, vainly puffed up by his *fleshly mind*,

And not holding the *Head*, from which all the *body* by joints and bands having nourishment ministered, and knit together, increaseth with the increase of God.

The two passages shew a remarkable agreement in several of their characteristic words, but there is nothing in the latter which corresponds to ἀέρος in the former. Supply this defect in the way suggested, and there results a sustained series of parallelisms, between

than ἑώρᾳ (or αἰώρᾳ) κ.τ.λ., either of which, however, requires two changes (including ω for ο), whereas ἀέρα requires but one. I too at first rejected it, in favour of a double compound ἀεροπερισταθέων,

κεφαλήν, σῶμα, ἀέρος, τῆς σαρκὸς καὶ τῶν διανοιῶν, in the one passage, and

κεφαλήν, σῶμα, ἀέρα, τοῦ νοὸς τῆς σαρκός, in the other[1].

B. Compare also 1 Cor. ix. 24—27:

"...but one receiveth the *prize*...So fight I, not as *one that beateth the air*...lest that by any means, when I have preached to others, I myself *should be a castaway.*"

Here *βραβεῖον* and *μήπως ἀδόκιμος* combine to suggest the idea of *καταβραβευέτω* (Col. ii. 18), and *ἀέρα δέρων* corresponds to *ἀέρα κενεμβατεύων.*

The proposed emendation involves a slight and natural change, viz. the omission of an ο, which was inserted to complete the sense, the original having been wrongly divided, thus,

ΑΕΡΑΚΕΝ ΕΜΒΑΤΕΥΩΝ.

Compare *σὺ (οὖ)ν κακοπάθησον,* in the received text of 2 Tim. ii. 3.

The letter ο is sufficiently like ε and ρ to make the insertion natural (cf. Heb. xii. 8, where Codex A corrupts ΝΟΘΟΙ into ΝΟΘΡΟΙ). Its insertion would be the more natural to a scribe whose eye was accustomed to $\overline{\theta c}$ for θεος, and other abbreviations, and especially to the omission of ο.

The proposed reading restores a characteristic word of St Paul. Ἀήρ, which occurs three times in the remainder of the New Testament, is used by him four if not five times, as below, and always in remarkable ways:

1 Thess. iv. 17, *εἰς ἀπάντησιν τοῦ Κυρίου εἰς ἀέρα.*
1 Cor. ix. 26, *ὡς οὐκ ἀέρα δέρων.*
1 Cor. xiv. 9, *ἔσεσθε γὰρ εἰς ἀέρα λαλοῦντες.*
Eph. ii. 2, *τῆς ἐξουσίας τοῦ ἀέρος.*
Col. ii. 18, *ἀέρα κενεμβατεύων.*

[1] Notice too the expression "with every *wind* of doctrine" (Eph. iv. 14), in contrast with ver. 15, 16, which are parallel to Col. ii. 19.

CHARLES TAYLOR.

Ὗς λουσαμένη εἰς κυλισμὸν βορβόρου.

I PROPOSE to trace the origin of this proverb, and shall shew that it is due to a very singular mistake.

S. Peter's words are as follows (II. Pet. ii. 22):

συμβέβηκεν αὐτοῖς (*i.e.* to the apostates) *τὸ τῆς ἀληθοῦς παροιμίας*
Κύων ἐπιστρέψας ἐπὶ τὸ ἴδιον ἐξέραμα
καὶ ὗς λουσαμένη εἰς [1]*κυλισμὸν βορβόρου.*

The 'true proverb' which he is quoting is from Proverbs xxvi. 11, where there is an important difference between the Hebrew and the LXX. Thus:—

HEBREW:

ככלב שב על קאו
כסיל שונה באולתו

GREEK:

Ὥσπερ κύων ὅταν ἐπέλθῃ ἐπὶ τὸν ἑαυτοῦ ἔμετον
καὶ μισητὸς γένηται
οὕτως ἄφρων τῇ ἑαυτοῦ κακίᾳ ἀναστρέψας
ἐπὶ τὴν ἑαυτοῦ ἁμαρτίαν.

I maintain that the Greek version arose as follows:—Every scholar knows that in old MSS. a mistake often occurs from a word which the scribe had omitted and then written above the line, but which has afterwards been read in the wrong place.

[1] Or *κύλισμα*.

Suppose then that the text from which the LXX. translated was written thus:

ככלב שב על קאו
שונה
כסיל באולתו
∧

Now שנה is quite near enough to שנא for a Septuagint translator; in fact, the translator has made the very same mistake in Chap. xvii. v. 9, where he translates שנה "*repeats*" by *μισεῖ* "*hates.*" In the present instance he translates

> *Ὥσπερ κύων ὅταν ἐπέλθῃ ἐπὶ τὸν ἑαυτοῦ ἔμετον καὶ μισητὸς γένηται.*

It now remains for him to translate כסיל באולתו; this he does by borrowing שב (*ἀναστρέψας*) and על (*ἐπὶ*) from the first clause, and expanding the thought of sin which lies hid in אִוֶּלֶת by rendering it by two Greek words *κακίᾳ* and *ἁμαρτίαν*, as though he had supplied the sentence thus:

כן כסיל באולתו שב על חטאתו

Such I believe to have been the origin of the LXX. version of this passage.

We will now take this latter portion of the proverb and translate (either from the LXX. or the Hebrew) into Aramaic, remembering that the chief thought in the כסיל is impious *self-confidence*[1]. It is the self-confident man who is ever repeating his sins, as it is said (Prov. xiv. 16):

חכם ירא וסר מרע וכסיל מתעבר ובוטח

"A wise man fears and turns from evil, but a *fool* carries himself proudly and is *confident.*" And again, Prov. xxviii. 26: בּוֹטֵחַ בִּלְבּוֹ הוּא כְסִיל "He that trusteth in his own heart

[1] The two senses of כֶּסֶל, "folly" and "trust," may be seen from the following passages: In sense *of trust*, Job iv. 6, xxxi. 24, viii. 14; Ps. lxxviii. 7; Prov. iii. 26. In sense *of folly*, Eccl. vii. 25; Ps. lxxxv. 9; also Psalm xlix. 14, though in this latter passage I believe there is a play upon both the meanings of כֶּסֶל, *i.e.* 'they have confidence, but that confidence is only folly.'

is a fool." But the Aramaic word which corresponds to בוטח is רחץ which in Hebrew signifies "to wash," but in Aramaic "to trust," "to be confident," &c. Again, the word corresponding in Aramaic to *ἀναστρέψας* is חזיר from the well-known root חזר "to return[1]," "go round," &c. I would therefore suggest the following Aramaic version, which we will first write without final letters, as it would have been written in a MS.:

היכ כלבא הפיכ על תיוביה
וחזיר רחיצא לבישותיה

This rendering would accurately reproduce the thought of the Hebrew; by giving רחיצא "the confident-one," it would draw out the thought of בסיל, whilst the word בישותיה "his badness," "his sin," would explain the thought of אולתו. Thus:—

"As the dog which turns on his own vomit
So the confident-(fool) returns to his sin."

But now comes a Greek translator who knows perhaps about as much Hebrew as the authors of the Septuagint.

In the first part of our text he cannot get wrong, so he translates

Κύων ἐπιστρέψας ἐπὶ τὸ ἴδιον ἐξέραμα,

but in the second clause he sees חזיר which he takes for the Hebrew חזיר "a swine"; רחץ he knows signifies "to wash," and the root באש or ביש signifies "a stench," consequently he divides the words thus

וחזיר רחיץ אל בישותיה

and translates:—

καὶ ὗς λουσαμένη εἰς κυλισμὸν βορβόρου.

[1] Since writing the above my attention has been drawn by my friend Rev. C. Taylor, of S. John's College, to the following passage, which contains a play upon the words חזר, "to return," and חזיר, "a swine." Midrash on Levit. end of Perq. 13, where after comparing Edom to the swine he says ולמה נקרא שמה חזיר שמחזרת עטרה לבעליה וגו', *i.e.* "And why is its name called *swine*? Because it *brings back* the crown to its masters," &c., quoting Obad. verse 21.

I have also to record my thanks to Mr Taylor for the very ingenious suggestion that in the words used by our Lord (Matt. vii. 6) there was probably a double play, *i.e.* on "swine" (חזיר) and "turn again" (חזר), and also on "*pearls*" (מרגלית) and "feet" (רגל).

Those who maintain that the Greek of the Second Epistle of S. Peter is an original would do well to consider three points in connexion with the present passage.

First.—That in the whole range of Jewish literature no proverb has been found answering to this one. The nearest is probably Talmud Babli Berakoth 25*a*, for which I am indebted to Dr Schiller-Szinessy.

א"ר פפא פי חזיר כצואה עוברת דמי, פשיטא, לא,
צריכא, אע"ג דסליק מנהר׳

(The discussion has been on the question when the Sh'ma may be said and when it may not be said.)

"Rabbi Papa says The mouth of the swine counts as passing filth (*i.e.* filth that goes by).

(They said) That's a truism. No (said he), It is a needful thing (to say) (for it is true) even when it has just come up from the river."

But it is evident that the thought here is quite different from that in our proverb.

Secondly.—The force of the argument in the Greek is much weakened by ὑς λουσαμένη κ.τ.λ., for the writer is describing apostates whose last state shall be *worse* than the first. Now the dog who comes back to his own vomit is an illustration full of force, for as the Rabbinic commentators say, "If it did not agree with him the first time, how much less the second?" But a sow that has washed itself and then returned to its filth cannot be said to be *worse* than before, and upon this the whole argument turns.

Lastly.—We have shewn that an Aramaic original (of which the whole Epistle[1] gives the strongest indications) would fully account for this singular mistake, and while following the Hebrew and the LXX. would strengthen and not weaken the argument of S. Peter.

[1] I hope in future articles to make good this point, and to shew other similar mistakes into which the Greek translator of the Second Epistle of S. Peter has fallen.

EDWARD G. KING.

ON THE INSCRIPTION IN DANIEL V. 25.

In reading the verse containing this inscription, together with the three following which contain the interpretation, two difficulties occur.

1. *Mene,* which is repeated in the inscription, is found but once in the interpretation.

2. *The Medes,* who are mentioned in the interpretation, do not appear in the inscription.

I have not been able to find that these points have been handled by any commentator satisfactorily, and I have therefore ventured to suggest a method of accounting for and removing the difficulties.

The passage has long been the subject of ingenious speculation. In the Talmudic treatise Sanhedrin we find (fol. 22*a*) the following discussion. What is the meaning of—They were not able to read the writing (Dan. v. 8)?

Rab said, It was written in Gematria יטת יטת אדך פוגחמט (where י = מ &c.).

Samuel said, ממתום ננקפי אאלרן—arranging the letters thus—

ממתום
ננקפי
אאלרן

R. Johanan said, אנם אנם לקת ניסרפו—reading each word backwards.

R. Asai said, נמא נמא קתל פורסין—transposing the first and second letters of each word.

It is to be observed that these suggestions, however ingenious they may be, do not touch the points at issue. They all assume the repetition of Mene and the omission of the Medes. But they shew that the form of the inscription was the subject of speculation.

Before introducing my own explanation I would premise that I do not presume to meddle with the question of the character in which the original inscription was written. It would be sufficient for my purpose to assume that it may have been in a form not very unlike the ordinary square Hebrew; and considering that the origin of this is referred by tradition to Babylon, this would be no very far-fetched assumption. But I would prefer to regard the difficulty as due to a corruption in the MSS.

If then the inscription were written in two lines thus—

מנא תקל Mene Tekel

מדי ופרס Madai uPharas

it would be easy for מדי with the following ו to be corrupted into מנא[1], and if the words were read in pairs vertically instead of horizontally, we should then obtain the present text. I regard פרס as probably the word in the inscription, and פרסין as belonging to the interpretation. The reading מדי lends itself to the double interpretation which runs throughout:

מנא being explained by a reference to two roots signifying *numbered* and *brought to an end;*

תקל by a reference to two roots signifying *weighed* and *light;*

פרס by a reference to two roots signifying *divided* and *Persians.*

So מדי might be referred to מדד *measured* and *Medes.*

[1] In MSS. it is often impossible to distinguish א from י.

W. A. W.

TWO EPHESIAN INSCRIPTIONS.

THE inscriptions intended for publication at the end of Mr Wood's work on his discoveries at Ephesus having been found to exceed the available space, a few have been withdrawn, including two out of a small number which I had undertaken to edit in such elementary fashion as beseemed one whose studies had lain in other fields. These two inscriptions with the accompanying notes, somewhat altered, are now transferred to the Journal of Philology, with Mr Wood's cheerful consent. The seeming presumption of republishing and annotating No. I after M. Waddington is justified, I trust, by the possession of Mr Wood's fresh copy, and by the fresh conjectures which I have ventured to propose and illustrate. No. II is new and for more than one reason interesting.

No. I

On a voussoir of the arch adjoining the Stadium.

. . . . . ΤΗΕ .
. . . . . ΤΕΜΙΔΟΣ
. . . . . ΑΝΔΡΙΑΣΙΝ
. . . ΠΑΝΤΙ . . . . . ΟΥΚΟΣΜΩΚΑΙ
. ΩΚΑΤΑΣΤΡΩΜΑΤΙ·ΟΙΑΥΤΟΙΔΕΕ . Ε.Ο . . .
. . ΝΚΑΙΕΝΤΩΣΤΑΔΙΩΕΝΔΕΞΙΑ·Β̄·Σ .
. . Δ . Σ·ΣΥΝΤΩΚΑΤΑΚΕΡΚΙΖΟΝΤΙΤΟΙ . .
. Ω·ΛΕΥΚ . ΛΙΘΩΚΑΙΤΗΕΞΕΔ . ΑΤΗΠΡΟΤΟΥ
ΕΡΓΟΥΑΥΤΩΝΚΑΘΙΕΡΩΣΑΝΔΕΚΑΙΤΗΒΟΥΛ .
ΑΡΓΥΡΙΟΝΟΠΩΣΕΚΤΗΣΠΡΟΣΟΔΟΥΚΑΤΕΝ . . .
ΤΟΝΠΡΟΤΩΝΤΕΙΜΩΝΑΥΤΩΝΕΝ . . ΑΓΟ . ΑΔ . .
ΒΑΝΩΣ . ΔΙΑΝΟΜΗΝ·ΟΜΟΙΩΣΚΑΙΤΗΓΕΡΟΥΣ . .
ΟΠΩΣΑΑΜΒΑΝΩΣΙ . ΕΝΤΩΣΤΑΔΙΩΠΡΟ . . .
ΤΕΙΜΩΝΑΥΤΩΝ·ΔΙΑΝΟΜΗΝ·ΚΑΙ·ΕΓ . . . . . .
ΝΗΜΑΤΟΣΑΥΤΟΥΕΞΕΤΕΡΟΥΧΡΗΜ . . . . . .
. . ΚΑΘΙΕΡΩΣΑΝ·ΑΥΤΟΙΣ·ΑΝΕΘΗΚΑΝ . .
. . ΙΕΝΕΝΤΩΓΥΜΝΑΣΙΩΑΣΚΑΗΠΙ . . Υ . . .
. . Ν·ΥΠΝΟΝ·ΣΥΝΠΑΝΤΙΤΩ·ΙΔΙΩ . . . . . .

. . . . . τῇ ϵ . . . . . .
. . . . . [Ἀρ]τέμιδος . . . . . .
ἀνδριᾶσιν [σὺν] παντὶ [τῷ ἰδίῳ τῆς θϵ]οῦ κόσμῳ καὶ [τ]ῷ
καταστρώματι· οἱ αὐτοὶ δὲ ἐ[κ]ό[σμη[σα]ν (?) καὶ ἐν τῷ σταδίῳ 5
ἐν δεξιᾷ $\overline{\beta}$ σ[ελί]δ[α]ς σὺν τῷ κατακερκίζοντι το[ίχῳ] [τ]ῷ
λευκῷ λίθῳ καὶ τῇ ἐξέδρᾳ τῇ πρὸ τοῦ ἔργου αὐτῶν· καθιέρω-
σαν δὲ καὶ τῇ βουλ[ῇ] ἀργύριον ὅπως ἐκ τῆς προσόδου κατ' 10
ἐν[ιαυ]τὸν πρὸ τῶν τειμῶν αὐτῶν ἐν [τῇ] ἀγο[ρ]ᾷ λ[αμ]βά-
νωσ[ι] διανομήν· ὁμοίως καὶ τῇ γερουσ[ίᾳ] ὅπως λαμβάνω-
σι[ν] ἐν τῷ σταδίῳ πρὸ [τῶν] τειμῶν αὐτῶν διανομήν· καὶ
ἐγ[γύην (τοῦ) δαπα]νήματος αὐτοῦ ἐξ ἑτέρου χρήμ[ατος ὁμοί- 15
ως] καθιέρωσαν αὐτοῖς· ἀνέθηκαν [δὲ] [κα]ὶ ἐν τῷ γυμνασίῳ
Ἀσκληπί[ῳ σ]ύ[νβωμο]ν Ὕπνον σὺν παντὶ τῷ ἰδίῳ [κόσμῳ]
. . . . . .

This inscription has already been published by M. Le Bas, and briefly commented on by M. Waddington (*Voy. Arch.* iii n. 141), who was unable to find any note about it among M. Le Bas's papers. Mr Wood states that it is in a place most difficult of access, and that it can only be seen by climbing a tree. It is no wonder that each copy needs much correction from the other, and that even after comparison a few uncertainties remain: some of them are probably owing to the use of ligatures, of which ten are noted by Mr Wood. Σελίδας, *τοίχῳ*, *ἐξέδρᾳ*, *κατ' ἐνιαυτόν*, and the final *κόσμῳ* are due to M. Waddington. The stone is a memorial of certain public benefactions by persons whose names are lost. They consisted of restorations or decorations, partly of a religious kind, in various public places or buildings, and also of gifts of money to produce an income for annual distribution among the members of the two chief municipal bodies of the city. A similar combination of gifts occurs in *C. I. G.* 3442 (Philadelphia).

Line 1: M. Le Bas has ΤΗΕΜ, Mr Wood ΤΗΕΑ, with a doubt about ΤΗ. The first three lines must relate to the adornment of some public place with a statue of Artemis, and apparently some attendant images. Line 4: M. Le Bas has no *πάντι*, of which Ν alone is marked by Mr Wood as doubtful. M. Le Bas begins the line at ΟΣΜΩ, and M. Waddington

writes *σὺν τῷ κόσμῳ*; but Mr Wood has the preceding ΟΥ: line 18 supplies *ἰδίῳ*. Line 5: *Κατάστρωμα*, usually meaning the deck of a ship, must here have the previously unknown sense of a pavement, as *στρῶμα* has in two inscriptions cited in Steph. Thes., e.g. (*C. I. G.* 2264. 24, Delos) *τὸ στρῶμα τοῦ νεὼ τοῦ Ἀπόλλωνος*. *Ἐκόσμησαν* is a little doubtful, but seems required by the sense: M. Waddington reads *ἐποίησαν*, and both copies have ΕΠΟ: M. Le Bas adds nothing more, Mr Wood a doubtful Υ after Ο, and ΕΝ (Ε doubtful) at the beginning of the next line. Line 6: M. Le Bas has Σ...Δ.Σ, Mr Wood ΣΥ.ΙΔΕΣ (Υ and Ι doubtful): the tiers of seats (*σελίδες*) are undoubtedly meant. M. Waddington points out that the new word *κατακερκίζω* must be derived from *κερκίς*, a block of seats (*cuneus*). It is improbable however that the *κερκίδες* at Ephesus were divided from each other transversely by walls rather than by the usual passages; and the wall intended probably closed up the end of the *κερκίδες* on the right side of the open end of the Stadium. The remains of such a wall have apparently been seen by Adler: see note on line 9. In *λευκῷ λίθῳ* (Waddington) M. Le Bas's copy has the fifth letter wanting or obscure, while Mr Wood has Ο without mark of doubt. *Λευκόλιθος* (formed like *λευκόϊον*, *λευκόλινον*, *λευκοπέτρα*, and *λευκόσκαρος*) is used by Procopius as a substantive, as well as in inscriptions as an adjective, and may perhaps be right here. The difference however between Ω and Ο might easily escape notice in an inscription so difficult of access, as line 18 shews; and it is safer to adopt the usual form employed in similar inscriptions. A public *exhedra* was usually an open portico provided with seats. Line 9: *Ἔργου*, recorded only by Mr Wood, is accepted by M. Waddington in a letter to Mr Wood, and is practically certain, Γ alone being marked as doubtful. *Τοῦ ἔργου αὐτῶν* must mean the portion of restoration or decoration (as just described) carried out at their cost, *ἔργον* being frequently used of architectural works. On the lavish public and private expenditure on public buildings under the Empire, see Friedländer *Sittengesch. Roms* iii 116 ff. The language of this inscription seems to imply that the marble seats and wall were

restorations of existing structures of inferior material, and that the *exhedra* was a new decoration of the Stadium. This inference agrees singularly with the statements of Adler (in an appendix to a paper of E. Curtius in Proc. of Berlin Acad. 1872 p. 38), who attributes the Stadium proper to the age of Lysimachus, but calls 'the front' 'a Roman creation,' of no later date than the reign of Tiberius. This front or 'hall of entrance' consists, he says, of a double row of seven columnar arcades between four stout corner shafts, all placed on low stylobats. It can hardly be doubted that the 'front' was in fact a row of *exhedrae* (three or seven), and the *exhedra* of the inscription would seem to have been that which directly fronted the wall which closed the end of the seats at the right side on entering the Stadium. Adler mentions that close to the 'hall of entrance' the rows of seats are shut off by high angular (?) walls ("Neben dieser...Stadion-Eingangshalle sind die Sitzstufenreihen durch hohe Schenkelmauern abgeschlossen"). The following lines of the inscription have been already cited from M. Le Bas's book by C. Curtius (*Hermes* IV 181; cf. Zimmermann *Ephesos i. ersten chr. Jahrh.* 26 ff.), with two inscriptions brought home by Mr Wood, as proving the distinctness of the Council and the Senate. Distributions of the kind mentioned here are often noticed in the inscriptions. Line 10: Προσόδου is due to M. Le Bas's copy: Mr Wood has a doubtful Ε for Δ. Line 11 (and 14): On this peculiar use of τειμή for a memorial statue, common in inscriptions, see Le Bas, iii p. 19. M. Le Bas reads ΑΓΟΥΑ, and Mr Wood's fourth letter is doubtful. Lines 14 f.: Mr Wood's line ends with ΕΠ, both letters doubtful; M. Le Bas has ΕΓ: ἐγγύην justifies both readings, and gives good sense. The following substantive, the end of which is read by M. Le Bas as Ν . ΜΑΤΟΣ, is taken by M. Waddington to be ὀνόματος: but Mr Wood says that there is no doubt about ΝΗΜ, which are joined in a ligature; the word must therefore be either δαπανήματος or, with a hardly perceptible change in the visible letters, ὀφειλήματος. The line thus made is however long; and τοῦ is perhaps not indispensable. Αὐτοῦ seems to be the ἀργύριον of line 10, contrasted with ἐξ ἑτέρου χρήματος. The insertion

of ὁμοίως improves the sense, and fills up an otherwise rather short line, while contributing two letters to the next line, which is likewise hardly of full length, and is marked by M. Le Bas as imperfect at the beginning. If there is no such imperfection, συν|καθιέρωσαν would serve. In lines 17 f. M. Waddington leaves the gaps untouched, except that he supplies κόσμῳ in his letter to Mr Wood. He ends line 17 with ΑΣΚΛΗΠΙΟΝ . . . . and begins line 18 with Ν . ΥΠΝΟΝ (taken as ὕπνον, not Ὕπνον), M. Le Bas having read ΑΣΚΛΗ-ΠΙΩΝΥ . . and . Ν . ΥΠΝΩΝ. It is surely clear that Asclepius and Hypnus are mentioned, καί cannot have been the only intervening word, and there is not room for any probable second word; but Ἀσκληπίῳ σύνβωμον Ὕπνον approximates closely to the traces, and gives a probable sense. Apparently the Gymnasium already possessed a statue of Asclepius, with which the donors now associated another of Hypnus. This attachment of several deities (σύμβωμοι, σύνναοι) to one altar or shrine was not uncommon. For the form of expression compare Plutarch *Mor.* 492 D, ἀλλὰ καὶ νῦν πολλαχοῦ σύμβωμός ἐστιν Ἰόλαος αὐτῷ [sc. τῷ Ἡρακλεῖ]. An inscription from the neighbourhood of Pergamum, published in another appendix to E. Curtius's paper (p. 68), recites various honours decreed to Attalus Philometor, and *inter alia*, καθιερῶσαι δὲ αὐτοῦ καὶ ἄγαλμα...ἐν τῷ ναῷ τοῦ Σωτῆρος Ἀσκληπίου ἵνα ᾖ σύνναος τῷ θεῷ, στῆσαι δὲ αὐτοῦ καὶ εἰκόνα χρυσῆν ἔφιππον ἐπὶ στυλίδος μαρμαρίνης παρὰ τὸν τοῦ Διὸς τοῦ Σωτῆρος βωμόν, ὅπως ὑπάρχῃ ἡ εἰκων ἐν τῷ ἐπιφανεστάτῳ τόπῳ τῆς ἀγορᾶς κ.τ.λ. At the entrance of the Peribolus of a temple of Asclepius near the Gymnasium of Sicyon there were two cells, one of which contained a Hypnus; and the portico of the temple had two images, one of Oneirus, and the other of Hypnus, with a second name Epidotes, lulling to sleep a lion (Paus. ii 10 2).

The inscribed, sculptured, and other stones composing the arch have been built up promiscuously, and this inscription cannot now be in its original position, though the contents shew that it has not been removed many feet. The arch itself is noticed in several accounts of Ephesus by travellers, and was figured by Le Brun in 1714 (*Voyage au Levant* p. 31).

No. II

From the dado of a pedestal found near the 'Gate of Persecution' at Ayasaluk.

ΑΥΤΟΚΡΑΤΟΡ .
ΘΕΩΙ
ΚΑΙΣΑΡΙ
ΣΕΒΑΣΤΩΙΟΥΕΣΠΑΣΙΑΝΩ .
ΕΠΙΑΝΘΥΠΑΤΟΥΜΑΡΚΟΥ
ΦΟΥΛΟΥΙΟΥΓΙΛΛΩΝΟΣ
ΟΔΗΜΟΣΟΚΑΙΣΑΡΕΩΝ
ΜΑΚΕΔΟΝΩΝΥΡΚΑΝΙΩΝ
ΝΑΩΙΤΩΙΕΝΕΦΕΣΩΙΤΩΝΣΕΒΑ
ΣΤΩΝΚΟΙΝΩΙΤΗΣΑΣΙΑΣΔΙΑ
ΤΕΙΜΟΘΕΟΥΤΟΥΤΕΙΜΟΘΕΟΥΚΑΙ
ΜΗΤΡΟΔΩΡΟΥΤΟΥΜΗΤΡΟΔΩΡΟΥ
ΑΡΧΟΝΤΩΝΚΑΙΔΙΑΜΗΝΟΦΙΛΟΥΤΟΥ
ΑΠΟΛΛΩΝΙΟΥΚΑΙΜΗΝΟΓΕΝΟΥΣ
ΜΗΤΡΟΦΑΝΟΥΚΑΙΜΕΝΕΚΡΑΤΟΥΣ
ΙΟΥΚΟΥΝΔΟΥΕΠΙΜΕΛΗΤΩΝ
ΕΠΙΑΡΧΙΕΡΕΩΣΤΗΣ
ΑΣΙΑΣΤΙΒΕΡΙΟΥΚΛΑΥΔΙΟΥ
ΑΡΙΣΤΙΩΝΟΣ

Αὐτοκράτορ[ι] θεῷ Καίσαρι Σεβαστῷ Οὐεσπασιανῷ ἐπὶ ἀνθυπάτου Μάρκου Φουλουίου Γίλλωνος ὁ δῆμος ὁ Καισαρέων Μακεδόνων Τρκανίων ναῷ τῷ ἐν Ἐφέσῳ τῶν Σεβαστῶν κοινῷ τῆς Ἀσίας διὰ Τειμοθέου τοῦ Τειμοθέου καὶ Μητροδώρου τοῦ Μητροδώρου ἀρχόντων, καὶ διὰ Μηνοφίλου τοῦ Ἀπολλωνίου καὶ Μηνογένους Μητροφάνου καὶ Μενεκράτους Ἰουκούνδου ἐπιμελητῶν, ἐπὶ ἀρχιερέως τῆς Ἀσίας Τιβερίου Κλαυδίου Ἀριστίωνος.

The subject is evidently a contribution, probably a statue of Vespasian, made by the city of the Macedones Hyrcani to the Augusteum at Ephesus, and consecrated to the deified Vespasian. This inscription adds M. Fulvius Gillo to the list of proconsuls of Asia. His place must be somewhere about Nos. 106—108 (P. Calvisius Ruso, L. Caesennius Paetus, Rufus) in M. Waddington's list (*Fastes Procons. de l'Asie*

Mineure). The only record of his existence which I have been able to discover is a Latin inscription in the *C. I. L.* (iii 853, Privilegia Veteranorum X), from which it appears that on Dec. 2, 76, under Vespasian, Galeo Tettianus Petronianus and M. Fulvius Gillo were consuls, i.e. *conss. suffecti*. M. Waddington states (ubi sup. 659) that from the death of Vespasian till the reform of Alexander Severus the legal minimum interval of 5 years between the consulate and the proconsulate of Asia, having in recent reigns become 8—10 years, was never less than 10 years, and often more than 15, with a constant tendency to increase. Vespasian died in 79, Titus in 81; so that the proconsulship of M. Fulvius Gillo probably lies about 87—92, under the reign of Domitian, who died in 96.

In line 7 the title Καισαρέων seems to be best explained by the analogy of Tralles. The people of Tralles call themselves merely [ὁ δῆ]μ[ος] ὁ Καισαρέων in an inscription which M. Waddington (*Voy. Arch.* No. 600 a) illustrates from a coin of Tralles of the early years of Nero, which bears this one name; adding that later in the reign, and under Domitian, the legend is Τραλλιανῶν Καισαρέων, and subsequently Τραλλιανῶν alone; and it is possible that the town of the Macedonian Hyrcani was in like manner one of the many which took the name of Cæsarea under Augustus (Suet. *Oct.* 60, cited by M. Waddington). For the name *Macedones Hyrcani* see Tac. *Ann.* ii 47 (where it is given as a synonym of *Mosteni*); Plin. *H. N.* v 31; and coins in Mionnet iv 60 f.; *Suppl.* vii 364: Jerome (*Chron.* s. a. Tib. 5) uses the form *Hyrcania*.

Lines 9f. bring together in a single phrase the various characteristics of the temple which are usually mentioned less comprehensively. It was instituted for the worship of the emperors (τῶν Σεβαστῶν), by the 'community' (τὸ κοινόν) of Asia, being thus itself κοινὸς τῆς Ἀσίας; and it was located at Ephesus, one of the few great cities of the community which enjoyed this privilege; others, as apparently the city of the Macedones Hyrcani, being merely contributors. Compare an inscription at Acmonia (Waddington 755, cited by himself), ἀρχιερεὺς Ἀσίας ναοῦ τοῦ ἐν Ἐφέσῳ κοινοῦ τῆς Ἀσίας. On the whole subject see Marquardt in Becker's *Röm. Alt.* iii 1 138 ff.;

270 ff.; and an important note by M. Waddington on his No. 885. Line 13: The archons are local magistrates, and the 'commissioners' (ἐπιμελητῶν) apparently the representatives of the city sent to Ephesus. Line 16: The name Jocundus occurs from the same region (Apollonis), next to a (destroyed) 'Hyrcanian' name, in a Trallian inscription (*C. I. G.* 3450 = Wad. 620). Lines 17 f.: On the High Priest of Asia, the supreme functionary of the worship of the Augusti for the whole province, not to be confounded with local High Priests of the same worship or with the Asiarchs, see the careful exposition in M. Waddington's note on his No. 885.

F. J. A. HORT.

ON GREEK DEPONENT VERBS WITH AOR. in ΘΗΝ.

(Read before the Cambridge Philological Society, 21 Oct. 1875.)

In the few remarks with which I shall trouble you I purpose to confine myself to the Attic dialect before the decay of its purity.

Greek deponent verbs or verbs of the middle voice which have an aorist ending in *-θην* may be ranged under three classes.

1. Such as have only this aorist form, with deponent or middle—never passive signification.

2. Such as have both forms in *-σάμην* (*-άμην*) and *-θην* with deponent or middle signification, never passive.

3. Such as have either both forms *-σάμην* (*-άμην*) dep. or middle *-θην* passive, or have *-θην* alone passive.

The 1st class embraces a tolerably large number consisting of the older words of the language e.g. *βούλομαι, δύναμαι, οἴομαι*, the poetic word *δέρκομαι*, and sundry compound verbs, of which *διαλέγομαι, διανοοῦμαι* (with other compounds of *νοῶ* found only in the middle such as *ἀπονοοῦμαι* &c. except *προνοοῦμαι* which will be discussed when I come to 2nd class), *ἐνθυμοῦμαι, προθυμοῦμαι, ἐπιμελοῦμαι*, may suffice as examples. The list is too long to enumerate and students must learn them from experience. I think I can with no great difficulty prove that one apparent exception is unreal. But first I would say that *προθυμήσασθαι* is not to be foisted into Th. IV 9 by conjecture, nor is *καταδερχθῆναι* to be distorted, as a grammarian has attempted to do, into a passive meaning in Soph. Tr. 1000. The exception which I have spoken of is in Plato's Laws II 654 C *τὸ διανοηθὲν εἶναι καλόν*. I am persuaded by compari-

son of III 692 C *τά τε νοηθέντα ἂν καλὰ τότε πάντα ἀπέσωσε* that the prep. is an intruder. The passive *νοεῖσθαι* recurs frequently in Plato, but no more could *διανοεῖσθαι* be substituted for it than *τὰ λεχθέντα κακὰ* be converted into *τὰ διαλεχθέντα κακά*. The mistake is easily accounted for. A copyist has given the strokes of N twice. Another has interpreted the first N ΔΙ. Then *δινοηθὲν* was understood to be *διανοηθέν*.

The 2nd class contains but few words. The following list is nearly if not quite exhaustive. *αἰδοῦμαι* has *ᾐδεσάμην* and *ᾐδέσθην*. Both are found near to each other in Soph. O. T. 647 651. *ᾐδεσάμην* is the only form in prose. *ἀμιλλῶμαι* usually has *ἠμιλλήθην*, but Eurip. once gives the participle *ἐξαμιλλησάμενος* Hel. 1471. Some have thought that they have detected in Thuc. VI 31 *τὸ πεζὸν ἁμιλληθὲν* a passive meaning, but Poppo rightly translates, quum inter se certasset peditatus. Another passage, a frag. of Eur. Phoenix quoted by Aeschin. c. Tim., requires some consideration.

καὶ πόλλ' ἁμιλληθέντα μαρτύρων ὕπο | τἀναντί' ἔγνων·

Is it credible that Eur. who has used *ἠμιλλήθην* 3 times as deponent Suppl. 195. Helen. 165. Herc. F. 1255 should once give it a passive meaning? I once conjectured *καὶ πολλὰ μηνυθέντα*, "many informations given by witnesses." The conj. follows nearly the ductus litterarum: for I and H are perpetually changed: and a double ΛΛ has the strokes of a single M, one stroke more than a N. (*ἅμα* and *ἀλλά*.) I however have another conjecture which I venture to call at least specious, *καὶ πολλὰ μιμηθέντα*, interpreting the word *γοητευθέντα*. Plato in three places joins *γόης* with *μιμητὴς*, Rep. X 598 D. Soph. 235 A. Polit. 303 C. I respectfully submit this conjecture, which does not alter a single stroke, to the judgement of my audience. To proceed, *ἀπολογοῦμαι* *-ήθην* and *-ησάμην*, both used by the oldest Attic writer Antiphon. *-ηθην* fell into disuse with other authors except Alexis a poet of the Middle Comedy quoted by Antiatticista in B. A.—*ἀρνοῦμαι* *-ησάμην* and *-ήθην*. *ἐπιλέγομαι* "I think upon, account" *-ξαμην* Aeschyl. Suppl. 49 *-θην* Agam. 1498, unless there is some corruption in the passage, as was

suspected by G. Hermann. *μιμνήσκομαι -ησάμην* and *-ήσθην*, the former poetic. *μέμφομαι ἐμεμψάμην* and *ἐμέμφθην* : *ὀρέγομαι* (middle) *ὠρεξάμην* and *ὠρέχθην*. *πολιτεύομαι -ευσάμην* and *-εύθην* : *προνοοῦμαι -ησάμην* in verse and in Antiphon v 43, in other Attic prose-authors *-ήθην* : *φράζομαι ἐφρασάμην* and *ἐφράσθην* found in verse but not in Attic prose. I have reserved one word which requires a special notice, *πειρῶμαι* (mid.) *-ασάμην* and *-άθην*. But there is a sense of the active never found in the middle, "court, woo, tempt, solicit." In this sense *ἐπειράθην* is passive. Th. VI 54 furnishes us with an instance *πειραθεὶς δὲ ὁ Ἀρμόδιος ὑπὸ Ἱππάρχου*. Some words which might appear to belong to this class, belong really to the third class.

3. This class from obvious reasons contains the largest number of verbs. Of deponents I take *κτᾶμαι*, *χρῶμαι* as examples, *ἐκτησάμην* and *ἐκτήθην* p. *ἐχρησάμην* and *ἐχρήσθην* p. About *ἐχρήσθην* I shall have something more to say before my paper comes to an end. Of middle verbs *ἐκομισάμην* m. *ἐκομίσθην* p. *ἐκυκλωσάμην* m. *ἐκυκλώθην* p. will be enough to mention. To this class belong *ἐστεφανωσάμην* "I crowned myself," *ἐστεφανώθην* p. "I was crowned": *ἐκοσμησάμην* m. *ἐκοσμήθην* p. (as with his usual accuracy is remarked by Elmsley on Eur. Her. 757). To this class I should assign *ὠλοφυράμην* and *ὠλοφύρθην* p. rather than to the second, mainly influenced by the consideration that in the one I believe single passage where *ὠλοφύρθην* occurs it takes the dative, while *ὠλοφυράμην* is followed by the accusative. Thuc. VI 78 *τοῖς αὑτοῦ κακοῖς ὀλοφυρθείς* I accordingly accept the interpretation of Portus "ob sua ipsius mala deploratus." *ἐνασσάμην* m. *ἐνάσθην* p., used by poets only, the middle is in literal translation "I made myself to dwell", the passive "I was made to dwell." *ἐπορεύθην* and *ἐφοβήθην* are examples of *-θην* found unaccompanied by the dep. aor. The latter word is strictly passive though joined with an accusative. Comp. *ἐκπέπληγμαι* and in Latin gravatus, Pegasus terrenum equitem gravatus Bellerophontem.

I said that I should say something about *ἐχρήσθην*. Of this form I believe only two instances have been found, one in an Attic author, Dem. Mid. 519 § 16 *ἕως ἂν χρησθῇ* i.e. *ἡ ἐσθής*,

the other in Herod. VII 144 *αἱ δὲ νέες ἐς τὸ μὲν ἐποιήθησαν οὐκ ἐχρήσθησαν.* For what the MSS. give in Soph. Antig. 24 *σὺν δίκῃ χρησθεὶς δικαίᾳ* no scholar nowadays can acquiesce in. The transfer of the *ι* subscr. from *δικαίᾳ* to *χρησθεὶς* i.e. *χρῃσθεὶς δίκαια* would have seemed to me a certain emendation, if elsewhere *χρήζω* had been found in any other tense than pr. and imp. or if there had existed any trace of its having a passive voice. Still I am not convinced that these are fatal obstacles to the conjecture. There is more difficulty in a passage in Eur. Heracl. 757, where, if the text be sound, *ὑποδεχθεὶς* = *ὑποδεξάμενος*. The simple form *ἐδέχθην* seems to have no existence in Attic either prose or verse, but the frequency of *ἐδεξάμην*, and the words cited by Elmsley from Demosth. de Boeoti dote p. 1030 § 14 *καὶ οὕτως ὑπ' ἐμοῦ εἰς τὴν οἰκίαν εἰσδεχθέντες*, obviously passive, prevent me from inserting *ὑποδεχθεὶς* into the 2nd class. I believe that G. Hermann's *μέλλει* for *μέλλω* cuts the knot. "A suppliant having been received, i.e. the reception of a suppliant." What more likely than that the supposed acc. *ἱκέτας* would lead a copyist to alter the *person* of the verb?

I fear that I have already trespassed too much upon your time, but before you "take your patience to you" I will after Cobet mention a peculiarity about the verb *δύω* in such of its compounds as take the senses of dressing or undressing. These besides other passive tense have an aorist ending in *-θην* e.g. *ἀπεδύθην* "I was stript by another." For further information about this word I refer you to the distinguished critic's Novae Lect. p. 785 foll.

After stating that in this investigation I have occasionally but not extensively made use of Mr Veitch's diligent and accurate compilation, a book touching which I have only one thing to regret, that he did not winnow the chaff from the wheat, separating the post-classic from the classic authors, and begging you to accept my best thanks for your kind and staid attention to what I fear has been somewhat tedious, I sit down.

R. SHILLETO.

EMENDATIONS IN EURIPIDES AND EUPHRON.

(Read before the Cambridge Philological Society, 23 March, 1876.)

Eurip. Ion 3.

The difficulties in the 1st and 2nd lines of this drama having nothing whatever to do with the purport of my paper, I briefly say in passing, that having long been of opinion that Porson's rule, excluding the spondee in the 5th foot except under certain limiting conditions, is a rule rather of euphony than of metre, I accept the first line, and adopt G. Hermann's words, "hunc graviorem et quasi ponderosiorem numerum bene convenire moli, quae hic describitur." I pass over the next words with no other comment than that I have been hitherto unable to acquiesce in the received interpretation of *οὐρανὸν ἐκτρίβων*, and am all but convinced that the first *θεῶν* is an intruder, and has supplanted a participle of similar meaning to *βαστάζων*, *ἐρείδων*.

I will by way of preface to a proposed alteration—I believe I may call it a correction—in line 3, recal to your memory the frequent confusion in MSS. of the letters A, Δ and Λ, of ΛΙ and N, of double ΛΛ and M. An imperfectly formed or mutilated A or Δ leaves behind Λ, an elongation of the line which uniting the sloping lines forms A or Δ, might convert ΑΛ, or ΛΑ, into double ΑΑ, ΛΛ into ΔΔ, and so on. How many combinations might be made out of the root form ΑΛΔΑΙΝ. I write down these rude strokes ΛΝΑ. They are suggestive of *μια*, *δαια*, *ανα*, and many other combinations of alphabetical characters. (An alteration of this kind communicated by me to the Society in a former paper commended itself to at least one of my audience.)

Before mentioning my proposed conjecture, I will refer to two most certain restorations, one made by Porson, the other by Dr Badham. Porson's you will find in his note on Eur. Med. 139, 140—a note irrelevant indeed except partially to the author on whom he was commenting, but a storehouse throwing open a rich profusion of critical divination. It is in § x p. 421 of Prof. Scholefield's ed. of the four plays 1826. The long fragment preserved by Athen. IX 377 F of Sosipater, a comic poet otherwise unknown, begins, *οὐ παντελῶς εὐκαταφρόνητος ἡ τέχνη, | ἂν κατανοήσῃς, ἐστὶν ἡμῶν, Δημύλε· | ἀλλὰ πέπαυται τὸ πρᾶγμα, καὶ πάντες σχεδὸν | εἶναι μάγειροί φασιν, οὐδὲν εἰδότες.* *πέπαυται*, l. 3, offends against sound and sense alike. Casaubon's marginal conjecture *πέπραται* suits the sense, but qua metre leaps out of the frying-pan into the fire. His other conjecture *οἴχεται* has no approximation to the letters contained in *πέπαυται* save in the final syllable. Porson has most felicitously restored *πέπλυται*, "is treated as dirty linen washt in chamberlie," quoting from Aeschin. c. Ctesiph. p. 79 St=568 R § 178 *καταπέπλυται τὸ πρᾶγμα* (perhaps itself taken from a Stage-poet with whom the Orator was conversant in his early days) which Poll. VII 38 cites and explains, *τὸ οὐδενὸς ἄξιόν τι ἀποπεφάνθαι καταπεπλύσθαι· ὁ ῥήτωρ ἔφη Αἰσχίνης*, a more correct interpretation than "washed out, *i.e.* forgotten," given by L. and S.

Dr Badham's equally palmaria emendatio is found in his preface to an Edition of Eur. I. T. and Helen. p. 17. In Eurip. Phoen. 175 the text is still given in all editions that I am acquainted with *ὦ λιπαροζώνου θύγατερ Ἁλίου* (or *Ἀελίου*) *Σελαναία*. Elmsley on Eur. Bacch. 519 tells us that Eur. is a most audacious innovator in mythology. It may be so. But how could he or any sane poet have given the epithet to any other than a *female* divinity or mortal? Brunck saw this fatal flaw and proposed *λιπαρόζωνε*, contrary to the metre, this and the following line being evidently double Dochmiacs (*λιπαροζώνη* —see Pors. on Med. 822—would be metrical). Badham's critical eye saw that in ΑΛΙΟΥ[1] lurked ΛΑΤΟΥ, and that C had

[1] Haupt however, Hermes I p. 26, seems to defend successfully the Ms. reading.—Ed.

dropped out before CΕΛΑΝΑΙΑ, and so restored the text to sense and reconciled the writer with mythology. Metre was not satisfied, and the emendation was completed by a German inserting another A, the true reading being *ὦ λιπαροζώνου θύγατερ ἁ Λατοῦς*. But in Porson's words, when with far greater sagacity than that shewn by the German he completed a correction partially made by Musgrave (Med. 1011), "integram tamen laudem Badhamio tribui velim."

But it is high time to depart from this perhaps uncalled-for prefatory matter, and proceed to my proposed alteration in l. 3. All Editors seem to have borne with patience—I can hardly say exemplary patience—*θεῶν μιᾶς*. What does this mean? Is there an example in Classical Greek of *εἷς μία ἕν*, signifying *τὶς τί*? Have such passages as Eur. Bacch. 915, *πρέπεις δὲ Κάδμου θυγατέρων μορφῇ μιᾷ*, anything in common with *θεῶν μιᾶς*? If *μιᾶς* does not mean *τινός*, what sense is there in saying "one of the goddesses," as distinguished from more than one of the goddesses? as if A could be father of B by more than one mother. This was an incubus on me for I do not wish to say how many years. I lectured on the play last term—told the nightmare—but found not the relief. Suddenly it struck me (subsequent to my lecture),—playing with the sloping strokes producible from Λ into A, Δ, ΛΛ into M, that I had a reading plausible if not certain.

Would Euripides (I reasoned with myself) who in all his extant Tragedies [I do not believe that the Rhesus was one of them] gives in the prologue of each with specific minuteness the pedigree of the drama—a feat in which he prides himself as he is represented in Aristoph. Ran. 946 *ἀλλ' οὐξιὼν πρώτιστα μέν μοι τὸ γένος εἶπ' ἂν εὐθὺς | τοῦ δράματος*—would Euripides have in so vague and indistinct a manner mentioned the wife of Atlas, the mother of Maia? If the precise name were not given, would he not at least have added an epithet characteristic of the species of goddesses to which she belonged? *μιᾶς* then being naught on every ground, I look for the epithet. I find *ἁλίας*. We know from the testimony of Apollod. (Biblioth. III 10, 1 and others) that the Pleiads were born to Atlas by Pleione daughter of Oceanus; *τῆς Ὠκεανοῦ Πληϊόνης*. Eur. says from

an "Oceanid goddess," θεοῦ | ἁλίας, for when ἁλίας was read to mean μιᾶς, in the sense of τινός, the substitution of θεῶν for θεοῦ, partly influenced by the preceding similar terminations, not to be neglected by one who tries his hand at conjectural criticism, naturally followed. I ask now with Cassandra, though I am afraid she was never believed, ἤμαρτον, ἢ θηρῶ τι τοξότης τις ὥς;

If I am not trespassing too much on your time, I will submit to you a similar alteration which suggested itself to me some years ago. The Latin thief's—I may not say dexterity of hand without exposing myself to the charge of making a bull—but if you will allow me to say the Latin thief's sinisterity of hand, became proverbial. Not only does Ovid (Met. XIII 111) speak of nataeque ad furta sinistrae, Plaut. (Pers. II 2 44 = 226 Ritschl) ubi illa alterast furtifica laeva?, not only does Catullus exclaim (XII), "Marrucine Asini, manu sinistra | non belle uteris in joco atque vino: | tollis lintea neglegentiorum," but the same poet most charmingly apostrophises the two thieving umbrae of Piso, Porci et Socration, duae sinistrae (the two left-hands) Pisonis (XLVII 1). So one detects in Martial XII 29 3 4, what might at first sight be unobserved, the seizure of the left hand of the intending napkin-stealer, and the simply watching the right, the less-suspected, hand, "Tu licet observes dextram teneasque sinistram, inveniet, mappam qua ratione trahat." Uninitiated in the mysteries of the craft of our modern light-fingered gentry, I know not which hand is preferable for picking pockets; nor have I data enabling me to ascertain whether the Greek practice was the same with the Latin, or was different. That it probably was the same I am inclined to infer from Pseudo-Asconius' interpretation of Cicer. Act. II in Verr. I 20 53. Cicero's words are, when describing the pilfering of curiosities of art, which Verres was guilty of at Aspendus and other places, "Atque etiam illum Aspendium citharistam (a statue at Aspendus representing a player on the cithara), de quo saepe audistis, id quod est Graecis hominibus in proverbio, quem omnia intus canere dicebant, sustulit, et in intimis suis aedibus posuit." Pseudo-Asc. comments on this, "Cum canunt citharistae, utriusque manus funguntur officio. Dextra plectro

utitur, et hoc est foris canere; sinistrae digitis chordas carpunt, et hoc est intus canere." After this he proceeds to say that the Aspendius citharista never used the right hand at all, but performed the whole of his task with the left hand alone, adding "Unde omnes, quotquot fures erant, a Graecis Aspendii citharistae in proverbio dicebantur." This is a dark comment on an obscure passage, but I am led to infer that the left hand of the harp-player represented in the statue has intimate relations with the left hand of the thief. Now I will turn to a passage of Euphron in his Ἀδελφοί, preserved by Athen. IX 372 D—380 C; a very amusing book, giving us abundant extracts from the writers of the Middle and the New Comedy about the tricks of the Attic Forum Coquinum which Plautus thinks ought to be called Furinum Forum, which, bearing in mind our Eastcheap, Cheapside, I would venture to render Cooks'-cheap, Cheats'-cheap. The fragment is in Tom. IV p. 487 Mein. The particular lines I am speaking of are in Athen. p. 380 A. Some Tenian seafaring men have returned from a long voyage, and have engaged a cook and his journeyman Lycus, Wolf, to serve up a sacrificial feast (ἔθυον). The sacrifice or caput cenae, in point of fact, the whole of the cena, is a λεπτὸν ἔριφον καὶ μικρὸν, a little lean kid. The mariners are watching intently from fear that either the cook or his journeyman may steal the liver, but Wolf manages to steal the kidney. The lines are τὸ γὰρ ἦπαρ αὐτῶν πολλάκις σκοπουμένων | καθεὶς κάτω τὴν χεῖρα τὴν μίαν λαθὼν | ἔρριψας εἰς τὸν λάκκον ἰταμῶς τὸν νεφρόν. What does τὴν χεῖρα τὴν MIAN here mean? Casaubon says nothing about it, rightly interpreting the passage generally. Yourselves will have anticipated my conjecture, τὴν χεῖρα τὴν ΛΑΙΑΝ, manum laevam furtificam. With less confidence than in the substitution of ἁλίας for μιᾶς in the passage from the Ion—but withal with some amount of confidence—I leave this conjecture as well as the other to the criticism of the Society.

R. SHILLETO.

INVESTIGATION OF SOME GREEK VERBS WHICH FORM OR SEEM TO FORM A PARATHETIC COMPOUND WITH THE NEGATIVE PREFIX 'A- ('AN-), ALSO OF SIMILAR ANOMALIES REAL OR SUPPOSED IN COMBINATION WITH THE PREFIXES ΔΥΣ- AND ΕΥ-.

(Read before the Cambridge Philological Society, 23 March, 1876.)

THE latter part of my proposed investigation I shall take first, for its discussion will be brief. *δυσθνήσκων*, which occurs in Eurip. Electra 843 *πᾶν δὲ σῶμ' ἄνω κάτω | ἤσπαιρεν, ἐσφάδαζε δυσθνῆσκον φόνῳ*, and in the author of the Rhesus 791 *βάλλει με δυσθνήσκοντος αἵματος νέου*, by no means suggests the existence of the verb *δυσθνήσκω*. For I hold with Lobeck on Phrynichus p. 616 "utroque loco participium obtinet, quod genus vocabulorum ad nomina inclinat, eoque liberiorem habet articulationem." [So I have no objection to *εὐρυμέδων*, *Ἀργὼ πασιμέλουσα*, &c., though I should look with suspicion on *εὐρυμέδω*, *πασιμέλει* or *πασιμέλω*, written as one word.] On this point I shall have more to say when I speak of compounds of *ἀ-* (*ἀν-*) privative. With regard to the prefix *εὐ-* I have always marvelled that Editors of acknowledged reputation for learning and judgement (e.g. Immanuel Bekker) should produce examples of such a monstrum horrendum informe as *ἀντευπείσεται* (Plat. Gorg. 520 D), *συνευπεπονθότων* Dem. de rebus in Chersoneso p. 105 § 65. Granting rather for the sake of argument than of any thing else through *εὐποιὸς* (cp. *παιδοποιός*, *χοροποιός*, *κακοποιός*, and the like) *εὐποιεῖν* might pass, and so *ἀντευποιεῖν τὸν εὖ ποιήσαντα* Arist. Rhet. I. 13 12 might be tolerated if not welcomed, what is to be said of *ἀντευπεποίηκε* Dem. Leptin. 476 § 64? As I asked on the

telegrapheme controversy—I beg pardon, I should say the telegram controversy, for I was in a minority there, the voice of the discerning public was against me, but I was right for all that—vox populi is not always vox dei—if *τηλεγράφω* is a parathetically formed word as *συγγράφω* is, I shall be thankful to know its imperfect, its aorist, its perfect. I have long determined to write *ἀντ' εὖ ποιῶ, ἀντ' εὖ πάσχω*, and when I was asked many years ago my grounds for allowing such tmesis, happening at the time to be lecturing on Thucyd. III, I pointed triumphantly to *ξὺν κακῶς ποιεῖν* III 13 1. Will any of my audience venture to write this in one word? I confess *οὔ οἱ μετέχω θράσεος*. [In preparing this communication, I find that Godfrey Schaefer, a learned, painstaking and judicious scholar, has in App. Crit. Vol. I p. 536, anticipated me in quoting the same Thucydidean words against such as write *συνευπεπονθότων*.] Obiter moneo, in Aeschyl. Agam. 255 I agree with those who write *εὖ πρᾶξις* separately. The compound substantive takes the form *εὐπραξία* or *εὐπραγία*, the latter deduced from *εὐπραγής*, from which also springs *εὐπραγέω*, the former from *εὔπρακτος*. I am satisfied myself, and I hope that I have satisfied you, that in this part of my investigation I have arrived at right results.

In approaching the other part—that of verbs which form or seem to form a parathetic compound with the negative prefix *ἀ-* or *ἀν-* —I speak with some diffidence of success, entire success. Still I think I shall be able to shew that some anomalies are supposed rather than real. I will first however take a participle compounded with the negative prefix, *ἀνομολογούμενος*. No trace has been found of a negative verb *ἀνομολογοῦμαι* "I disagree with," but *ἀνομολογούμενος* besides being the participle of the verb—instances I need not quote—is the negative also of *ὁμολογούμενος* considered as passing into a noun *ὁμολογούμενα* "things admitted, agreed upon, agreeing,")(*ἀνομολογούμενα* "things unadmitted, disagreed upon, disagreeing." One citation may suffice, Plat. Gorg. 495 A *ἵνα δή μοι μὴ ἀνομολογούμενος* (inconvenient, inconsistent) *ᾖ ὁ λόγος*. Precisely in the same manner Latin participles having the prefix *in-* may have the meaning of the verb having accidentally the

same prefix in a different sense, but also a negative meaning which is not found in the verb. To illustrate what I am saying, in-dico, incogito, inerro, immuto, invoco (I am taking words which first come), have not nor can have a negative meaning, but in-dicens (in-dictus), in-cogitans, in-errans, immutatus, invocatus, besides having the meaning of the verb, have also—and the instances are numerous—the signification of a negative of the primitive participle. [We in our negative prefix *un-* go further. We say un-do, un-tie, un-lock, &c., and we find no fault with our greatest modern poet's,

> "Nor deem that localised Romance
> Plays false with our affections;
> Unsanctifies our tears."

But this extension of the prefix *ἀ* (*ἀν-*) in Greek; *in-* in Latin, cannot be accepted, unless it can be established.]

Having I trust said enough of the participle with this negative, I enter upon the verbs which have or seem to have the same negative prefix. I think proper to take those instances first which in my judgement seem to have and really have not this prefix. My first verb is found in a Fragment of Hermippus (a poet of the Olden Comedy known to us all from his being spoken of by Aristotle in the Nubes (557) as an assailant of Hyperbolus. I mention this because he is the author of the undefiled Attic). The fragment is 5 Inc. Meineke Tom. II p. 415 *ἃ τόθ' ἥσθην ταῦτα νῦν ἀνήδομαι.* Lobeck's conjecture (ad Phryn. p. 563) *ἀφήδομαι* labours under this disadvantage that it is not found elsewhere, though the active form *ἀφανδάνω* and a similarly compounded synonym *ἀπαρέσκω* are used. My second is *ἀνεύχομαι.* This rare word probably is not found in extant authors, except a later writer who composed the Second Alcibiades published with the Platonic Dialogues. That it is not a work of Plato or a contemporary is plain from neoterisms such as *ἀπεκρίθην* for *ἀπεκρινάμην.* So I cannot speak in favour of its authority in deciding a question of purely classical word-building. Still Julius Pollux has the word and expresses no disapproval of it (v 130) for I interpret *βιαιότερον γὰρ τὸ ἀνεύξασθαι* not absolutely but in comparison with *ἀναράσασθαι*

immediately preceding, *τὸ μέντοι ἐπαρασαμένους ἀναλύειν τὴν ἀρὰν ἀναράσασθαι λέγουσι.* "For it is more harsh to use *ἀνεύξασθαι* for *ἀναράσασθαι*, to revoke a curse which one has imprecated." He has just before pointed out the distinction between *εὐχὴ* and *ἀρά*. To return to the Second Alcibiades the word *ἀνεύχομαι* the author has twice used 142 C *ἀλλὰ κἂν εὔξαιντο ἂν γενέσθαι, εἴ τῳ μὴ παρόντα τυγχάνει· ὀλίγον δὲ ἐπισχόντες ἐνίοτε παλινῳδοῦσιν, ἀνευχόμενοι ἅττ' ἂν τὸ πρῶτον εὔξωνται.* Cf. 148 B, pretty nearly a repetition of the previously cited words. Obviously *ἀνεύχομαι* is "I recal a prayer, I unsay a prayer which I have uttered," as *ἀναρῶμαι* is "I unsay a curse, I retract it." The latter word is quoted by Suidas from a philosopher and historian of the age of Alexander, Callisthenes, *ἀναρᾶσθαι ἀντὶ τοῦ διαλύειν τὴν γενομένην ἀράν*, on which Kuster quotes from Corn. Nep. Alcib. 6 iidemque qui eum devoverant, resecrare (or resacrare) rursus sunt coacti. The Eumolpidae and Ceryces were compelled to recal the curse they had imprecated on Alcibiades, "sacer intestabilis esto." They were compelled resacrare, to recal the word "sacer." So *ἀνεύχομαι* "I recal, I unsay my prayer." So Buttmann in the index of his Edition of four Platonic Dialogues, quoting *ἀνατίθεσθαι* "to retract an opinion." So Valcken. on Herod. VIII 63 and on Eur. Hipp. 895, though I hardly agree with him in wishing to introduce the word into the text of Euripides. *πάλιν ἀπεύχου* is, as Monk says, pretty much the same as *ἀνεύχου*. This use of the preposition *ἀνά* compounded with primitive verbs, like the Latin re-, recludo, refigo, retego, retexo, &c. is found in *ἀνακαλύπτω, ἀναπτύσσω*, and other words fewer no doubt than those in Latin having the prefix re-. I will mention one which perhaps is usually explained, as it is in L. and S., *ἀναζεύγνυμι*, fully *ἀναζεύγνυμι στρατόν*, "I harness again." I prefer "I unyoke, I disjoin, unjoin, from the camp to which the army was yoked, joined," because of *ἀναζυγοῖν*, a word preserved by J. Poll. (X 26) *παρὰ δὲ τοῖς κωμωδοῖς τὸ ἀναζυγῶσαι ταὐτὸν τῷ ἀνοῖξαι σημαίνει*, "to pull back the *ζύγωθρον*, the bar, or bolt, which fastened the door," precisely as the Latin "reserare." I come back to *ἀνήδομαι*. The Grammarian who has preserved the fragment of Hermippus, Phrynichus Anecd.

Bekk. Vol. I p. 25, adds the interpretation: *ἀνήδομαι, ἀντὶ τοῦ οὐκέθ' ἥδομαι . . ἀντὶ τοῦ καὶ τὴν ἐπ' ἐκείνοις γεγενημένην ἀπορρίπτω καὶ ἀποτίθεμαι ἡδονήν.* Why is this to be rejected? "Things which formerly I took delight in, I withdrew my delight from them, I no longer take delight in them." The same Grammarian furnishes us with a similar compound p. 26—9, *ἀναμαντευθέντα: σημαίνει τὸ τὰ μαντευθέντα ἅπαξ πειρᾶσθαι ἀμάντευτα ποιεῖσθαι.* I conjecture that *ἀνήδομαι* should be restored to Alexis in his play Ὁμοία ap. Athen. XIV 642 D= Meineke Tom. III p. 458. The passage seems to set forth that the speaker has been led by recent observations to change his likings. He is no longer *φιλόδειπνος*, but prefers *τραγήματα*, what is served up on the *δευτέρα τράπεζα*, mensa secunda, dessert. *ὄψοισι καὶ ζωμοῖς ἀνήδομ' ὦ θεοί*, divided improperly (as is frequent in MSS.) into *ζωμοῖσαν ἥδομαι*, would naturally be taken by a copyist to be a clerical error for *ζωμοῖσιν*. Meineke however who had proposed in a former work the same conjecture, seems dissatisfied with it in his Edition of Fragm. Com.

But I now arrive at a word, of which the first part of the compound is not the preposition *ἀνά*, but indisputably the negative prefix, *ἀνομοιόω*, dissimilem (-le) facio. If we had only the participle forms *ἀνομοιῶν*, *ἀνομοιούμενος*, we might fairly place them in the same category with *ἀνομολογούμενος* noticed above. But Plato twice uses the verb. Parmen. 146 B *ὁμοιοῦσθαί τε καὶ ἀνομοιοῦσθαι.* Theaet. 166 B *τὸν αὐτὸν εἶναι τὸν ἀνομοιούμενον τῷ πρὶν ἀνομοιοῦσθαι ὄντι.* Lobeck (p. 563) is of opinion that the word is formed contrary to analogy "per antimetabolen quandam, ut contraria contrariis opponerentur," and jocosely adds that like other hybrids they cannot breed, but are stinted to the present tense. Theognis, if there be no lurking error, has taken the same licence *πᾶς τις πλούσιον ἄνδρα τίει, ἀτίει δὲ πενιχρόν* (621). [Is it not possible that a copyist writing *τίει* twice over has so supplanted the real word governing *πενιχρόν*, and that *ἀτίει* is a subsequent alteration?] It is a noticeable fact that the violation of analogy for the sake of contrast is applicable to only one of the passages cited from Plato. Lobeck evidently thought that *ἀνομοιόω* was formed

from the negative prefix and the simple verb, and probably scholars in general, if not all scholars, have adopted this view. I confess I am presumptuous enough not to accept it. If we get at *ἀτιμόω* immediately from *ἄτιμος*, as undoubtedly we do, no simple *τιμόω* having existence, why not *ἀνομοιόω* immediately from *ἀνόμοιος*? The MSS. of Eurip. Electr. 256 give us *ἄγνευμ' ἔχων τι θεῖον, ἤ σ' ἀναξιῶν*; taking this not as a combination of the negative suffix and the primitive *ἀξιῶν*, but produced at once from *ἀνάξιος*, I see no reason for the substitution of *ἀπαξιῶν*, though universally, I believe, admitted. Hippocr. in his treatise *περὶ ἀέρος κ. τ. λ.* p. 294 ed. Foesius, tells us that the Scythians from their habits are *εὐνουχοειδέστατοι ἀνθρώπων*, and that they lose all sexual desire, *καὶ μηδὲν παρακινεῖν πρότερον ἢ ἀνανδρωθῆναι*, eviratos esse, to be emasculated, to become impotent, forming the word I maintain immediately from *ἄνανδρος*. Suidas has preserved a fragment from an unknown writer, who not improbably is speaking of Codrus pro patria non timidus mori. The poetic *πιναρᾷ στολῇ* perhaps gives indication that he belonged to the age of citerior Graecitas: *ὁ δὲ ἀδηλώσας ἑαυτὸν* (making himself *ἄδηλος*, disguising himself) *πιναρᾷ στολῇ καὶ λαβὼν δρέπανον ὡς ἂν γῆς ἐργάτης*.

Finally I reach the verb *ἀναίνομαι*, with reluctance to meddle with it. A fresh difficulty is here introduced, that there are no traces of a primitive *αινομαι*, nor, if there were, does the meaning of the word admit of its being compounded of the preposition *ἀνά*, "to recal, revoke, retract a saying, to unsay what one has said." Buttmann's idea (Lexil. 2 § 10) that it is simply the negative prefix placed before the verbal ending *-αίνω,-αίνομαι* (cp. *κερδ-αίνω, ὀσφρ-αίνομαι*), and therefore that *ἀναίνω* (a supposed active) is "I nay a thing, I say no, I deny," whence *ἀναίνομαι* will have the same meaning with reference to something of my own, i.e. "I refuse," is highly ingenious, but does not force on one the conviction of its absolute truth. I have done nothing to aid the investigation of the word, but I should have held myself guilty of reticentia, if in a paper of this kind I had suppress the mention of it.

R. SHILLETO.

RICHARD SHILLETO.

In Richard Shilleto the University of Cambridge and the country at large have undoubtedly lost one of their best classical scholars. He is usually spoken of as a great Greek scholar, probably because the books which he edited were Greek. And it is true that he possessed a most wonderful mastery of Greek style in composition; in teaching, a minute acquaintance with all the peculiarities and varieties of Greek construction. But it is also true that he was a very sound and elegant Latin scholar.

He was the son of John Shilleto, Esq., of Ullerskelf, Yorkshire, where he was born on Nov. 25, 1809. After being educated, first at Repton, then at Shrewsbury School, he proceeded to Trinity College, Cambridge, in October 1828, and graduated as B.A. in January 1832, being placed as last Junior Optime in the Mathematical Tripos, and as second in the First Class of the Classical Tripos, when the Senior Classic was Mr Lushington, late Greek Professor in the University of Glasgow.

There is probably no person resident in Cambridge whose recollections of Shilleto extend so far back as mine. Having a year to spare from Oct. 1827 to Oct. 1828, I employed it in assisting my old master Dr Butler at Shrewsbury, undertaking, among other things, to read private work with the Sixth Form out of school. Shilleto was then the head boy (captain) of the school, and it is no slight testimony to his classical merit that the second place was occupied by Robert Scott, late Master of Balliol, and now Dean of Rochester. I especially remember reading with them and other clever boys the Birds of Aristo-

phanes, and enjoying the juvenile relish with which they appreciated in unison with myself the exquisite irony of that richly humorous and poetically beautiful comedy.

When Shilleto entered Trinity as a freshman in 1828, I also returned to residence as a Classical Lecturer of my College. He became my private pupil, and remained so till I left Cambridge in May 1830, to take a Mastership at Harrow. Although his eminently social temperament stood in the way of his being quite as hard a reader as I could have wished, yet a man of his ability and classical taste could not fail to make great and rapid improvement during his undergraduate life. But (having been one of the examiners in the Classical Tripos of 1832) I can say with assurance that the hardest reading would not have availed to place him at that time above the Senior Classic of the year, Mr Edmund Law Lushington, whose papers in every subject were more finished and faultless than any which have come under my observation during a long life of teaching and examining. And it must be recorded, to the enhancement of Shilleto's position as Second Classic, that among other names in the First Class are those of Dr Thompson, Master of Trinity, and late Greek Professor, Dr Dobson, formerly principal of Cheltenham College, and that eminent divine the late Dean Alford.

Having married soon after his first degree, Mr Shilleto thereby surrendered the fair prospect of becoming a Fellow of his College. But he continued to reside in Cambridge, taking private pupils, and in this useful sphere of education he laboured nearly forty years, holding an exceptionally high rank in the department of classical private tuition. And this work was in truth the 'cos cruenta' on which he continually sharpened the 'ardent arrows' of his classical genius. He had not only to read with his pupils—young men for the most part well-prepared, able, and pressing forward—but also to read for them; he had not only to look over and correct the compositions of pupils fresh from the practice of Eton, Harrow, Shrewsbury and other eminent schools, but to compose models for their imitation. Thus it was that from a good scholar he came to be profound, facile, all-accomplished in Greek and

Latin, and in English along with these. So far as I know, he never found time to add to these accomplishments the study of German: nor, I think, did his acquaintance with the science of Comparative Philology approach in extent to the intimate knowledge which he possessed of the languages and literatures of Greece, Rome, and England.

My personal friendship with Mr Shilleto remained unbroken to the time of his death. During my residence at Shrewsbury it was maintained by occasional correspondence and a few opportunities from time to time of seeing each other there or at Cambridge. One of his sons, the Rev. John Shilleto, was under my care for some years. Since I came to live here, we have naturally met often, and conversed on all topics of common interest; and I can truly say that I never knew a man more affectionate and genial, none of a braver and more loyal spirit. I cannot forget the pleasure with which I hailed his election to a Fellowship at St Peter's College on the score of eminent learning; for which act be all honour paid to the memory of its late deeply-regretted Master, Dr Cookson, and with him to the then Tutor and now Master, the Rev. James Porter, as also to other Fellows of the College, among them my schoolfellow, Mr Lamplugh B. Dykes, and my lamented pupil, the late George Druce, Q.C.

With respect to Mr Shilleto's surpassing skill as a private tutor and his successful labours as an editor, I cannot do better than quote the words of a distinguished scholar (one of his earlier pupils) as published in the *Cambridge Chronicle* of Sept. 30 last[1]:

"Though his knowledge of Latin was very far above the average of that of even professed scholars, it was not to be compared with his knowledge of Greek, for the delicacies and fine shades of which language he had a very wonderful sen-

[1] The writer of this notice, the Rev. W. M. Gunson, Fellow and late Tutor of Christ's College, has kindly given me permission to add his name, and he has placed in my hands a letter from the lamented Dr Cookson, showing that one of the last acts of his virtuous and honoured life was to express a strong desire that a good account of Mr Shilleto should be placed on record.

sibility. His acquaintance with the *facts* of the Greek language was unequalled. On being consulted as to whether certain combinations and constructions were legitimate, he would at once say yes or no, instinctively and certainly, and with some particular authors (Thucydides, for instance) his acquaintance was so minute that he would at once have detected a misquotation therefrom, even if the error was only in a single particle. His first work of importance was an edition of Demosthenes' Speech *de Falsa Legatione*. This is now in the fourth edition, and with the additions and corrections made in each successive issue, is as complete and perfect a work as any of its kind that can be found in any language. But his latest and most important work of all has only been partially completed. This is an edition of Thucydides, of which the 1st book appeared in 1871, and it is understood the 2nd book is in the press. Of what has appeared, it is sufficient to say that it is a monument of its author's accuracy and acuteness, and of his acquaintance with Greek History and Institutions, as well as with the language generally and the individual author in particular. It is to be regretted that Mr Shilleto had not leisure to prepare more work of a permanent kind; but the claims of a large family led him to devote himself to work of another kind which was more immediately profitable—that of private tuition. He began to take private pupils as early as 1832, the year of his B.A. degree, and soon stood at the head of the profession. For more than forty years his pupils took the highest Classical Honours, and in some years all the first class men without exception had read with him. He held quite as marked a position in respect of Classical Honours as Mr Hopkins and Mr Routh have successively held in respect of Mathematical Honours. And it is no wonder that he did so, for besides being a most learned, he was also a most interesting teacher, and brought to his work a hearty enthusiastic love for his subject, which was quite catching. He was full of appropriate illustrations, and had a most surprising memory for references to passages that bore on the present obscurity. One of his eminent pupils remarked that 'though Mr Shilleto had sometimes a difficulty in finding the

volume that he wanted, he had never any difficulty in finding the particular passage in it that he wanted.' Mr Shilleto's skill in the use of Latin and Greek is shewn in the composition which he wrote for the use of his pupils (much of which has got into common circulation in Cambridge and elsewhere), and is shewn also in the Epigrams and other verses with which he generally celebrated any uncommon occurrence in the University or Town of Cambridge. Some of these fugitive pieces are marvels of wit and models of expression, and might have been produced by Aristophanes or Martial, had they been living observers of the occurrences. There is in them a playful sportive humour, but no trace of malice, and their object was attained when they created a laugh in the reader. Of Mr Shilleto's kindly and social disposition it is unnecessary to speak here, for it was patent to all who knew him, and the number of such must be large, for during a period of more than thirty years he was one of the most prominent resident members of the University."

Mr Shilleto's power and felicity as a writer of Greek and Latin Verse were, as Mr Gunson testifies, well known; and in imitating the comic styles of Aristophanes and Plautus he was, I think, unequalled by any other scholar. In humorous English versification he was also very felicitous. Many original specimens of his skill as a composer in each language exist in my own possession and in the hands of his various friends and former pupils. Most of these relate to events of more or less note in Cambridge or in public life, and as they are necessarily to some extent personal, though, for the most part, good-humoured and inoffensive, they are hardly suitable for citation in these pages. I would rather refer to the translations from his hand with which it was my privilege and pleasure to enrich the pages of *Sabrinae Corolla*, and to those which he contributed to the *Arundines Cami*. No sound and elegant scholar can read these masterpieces without recognizing the translator's genial humour and fine taste, as well as his accurate learning.

The last communication in writing I had from my dear old

friend, not many weeks before his death, contained three Greek lines acknowledging some grapes sent to him from my garden. They were written in his usual hand, clear and fine, though somewhat tremulous from long illness:

νικᾶν ἅπασι τοῖς κριταῖς λέγω σ᾽ ὅτι
δισσὼ φίλῳ δέδωκας ἕλικε βοτρύων,
ὧ φιτυποιμὴν σοῦ κελεύοντος δρέπει.

So strong even at that trying time was his spirit of classical playfulness.

B. H. KENNEDY.

THE JOURNAL

OF

PHILOLOGY.

GRANDIS.

This word is very constantly used as an agricultural term; *grandia holera, grandes fetus, grandia farra, frumenta, hordea,* &c., and other similar combinations, are often found in all periods of Latin, as a reference to the lexicons will easily prove. *Vegrandis* also (treated fully by Ribbeck in his *Lateinische Partikeln*) was to all appearance used mainly of crops and plants; "*vegrandia farra* coloni Quae male creverunt, vescaque parva vocant" (Ovid, Fasti, 3. 445), and so the derivative *grandire* ("uti tu fruges frumenta vineta virgultaque bene *grandire* beneque evenire sinas," says an old form of prayer quoted by Cato, R. R. 141, 2; in a transitive sense, Varro, ap. Non. 115, 1, Pacuvius, 142). *Grandescere* has much the same meaning and usage as *grandire.*

Grandis is also used generally in the sense of *grown: grandis puer, aetas, grande aevum, grandis natu, grandaevus,* and so in the sense of *fine, strong, large,* and especially of style in literature, *swelling, magnificent,* either in a complimentary or in an ironical connexion.

With what known base may this word be most easily connected? Bopp (*Glossarium Comparativum*), in suggesting that it is akin to the root *kram,* to go, the derivative of which *atikrânta* has apparently the sense of *advanced, grown* (*ati-*

krāntam vayas = *grandis aetas*) shews a better appreciation of the word than Vaniçek, who, in his Etymological Dictionary of Latin, places *grandis* under the root *grath* (*to make into a ball*) and connects it with *grossus*. And Bopp seems also perfectly right in referring *gradus* to the same base as *grandis*. For the Romans had evidently some sense of a connexion between *grandis* and *gradus:* Plautus Aulularia, 1. 1. 10, "testudineum istum tibi ego *grandibo gradum;*" Curc. 118 "grandiorem gradum face ad me;" Epid. 1. 1. 11, "gradibus grandibus;" Truc. 2. 2. 31, "grandi gradu;" *vegrandis gradus* is quoted from Plautus by Festus (p. 372), and Pacuvius 37 has *praegrandi gradu*. So also Lucretius 2. 1122—3, "Nam quaecumque vides hilari *grandescere* adauctu, Paulatimque *gradus* aetatis scandere adultae."

Whether *grandis* should be referred to the base *kra-m* or not, I would suggest that its original meaning is that of *advanced*, and that it is closely connected with *gradus*. *Grandis aetas* would therefore mean very much the same as *aetas progressa*, or *provecta*. In its form *grandis* may be called a gerundive in the third declension (compare *gla-nd-es, fro-nd-es*).

In his *Kritische Nachträge*, p. 241, 2, Corssen, I think rightly, connects *in-gru-o, con-gru-o* with *gradus*. If the connexion above contended for between *gra-ndis* and *gra-dus* be made out, *ingruo* and *congruo* will come into relation with *grandis*. "Bis vitibus *ingruit* umbra," says Vergil of the growth of vines (G. 2. 410). It may also be a question whether *gra-men* should not be connected with the words which we have been considering, and translated literally "a thing grown," rather than placed in the company of the Greek γρᾶ- *to eat* (Skt. *gras-* or *gri-*, Lat. *vor-are*) with Curtius, *Grundzüge*, No. 643.

Laetus

is a word constantly used of crops and fields, and in such unquestionable prose (as e.g. Cato, R. R. 6, 61), that it is difficult to agree with Cicero (de Oratore 3, § 155) when he speaks

of the rustic phrase *laetae segetes* as a metaphorical expression. When Vergil speaks of *laetae segetes, laetus ager*, he is only reproducing the common language of husbandmen. This fact is, I think, overlooked by Corssen, who connects the word with the Skt. *priyas* (dear, beloved), and with the Latin proper name *Plaetorius*. The meaning of *laetus* rather seems to be *abundant, exuberant*, and so *joyful*. In form the word looks like a passive participle; and I should be disposed to connect it with the base *lu, to loosen, let go* (*laetus* thus = *lav-i-tus*). In this way *laetus* may be akin to *liber* (= *lo-i-ber*) and *lu-bet*. It is not impossible that from the base *lu, to loose*, the substantive *luxus* (= *lu-c-sus*) and its derivatives were also formed. Like *laetus*, the word *luxuries* was eminently an agricultural word (Cic. l. c. "Gemmare vites, *luxuriem esse in herbis*, laetas segetes etiam rustici dicunt;" de Oratore 2, § 96, "ut in herbis rustici solent dicere, in summa ubertate inest *luxuries* quaedam, quae stilo depascenda est;" comp. Vergil's "*luxuriem* segetum tenera depascit in herba," G. 1. 112), and it is curious that Cato (Orat. fragm. 5. 1, Jordan) should couple *laetus* and *luxuria* together, one as the excess of the other; "*laetitia* haec ne nimis *luxuriose* eveniat."

Aura

seems to have two distinct meanings; that of *air*, and that of *light* or *heat*, the first of which would seem to connect the word with the base *vā* to blow. But the meaning of *heat* or *light* (Varro, Sat. Menipp. Eumenides, fr. 5, Oehler, "solis calidior visa est *aura*:" Verg. Aen. 6, 204, "*aura auri* refulsit;" perhaps Horace, Od. 1. 5. 12, "nescius *aurae* fallacis; miseri quibus intemptata *nites*") suggests that there was a second *aura* connected with the base *ush* (= *urere, lucere*), and thus with *aurum, Aurora*, and their cognates.

REMARKS ON SOME PASSAGES IN VARRO'S RES RUSTICA.

THE following observations are not based on any study of the MSS. of Varro's *Res Rustica,* or indeed on any long and serious consideration of the state of the text, but simply on a reading of the work as edited by Schneider, with the assistance of Keil's short "Observations" on Varro and Cato. They claim no value, therefore, beyond that of marginal notes, which may perhaps serve to call attention to some of the obvious defects in Schneider's text, which (I may add) appears to need revision in many passages besides those emended by Keil or noticed in this short paper.

1. 2. 9. "Nam Stolonis illa lex" (Schneider). For *Stolonis* should perhaps be read *Stolonis est* (*Stolonisst*).

1. 2. 10. "Alterum collegam tuum, viginti vir qui fuit" (Schneider). The best MS. as reported by Politian gives rightly "*viginti virum* qui fuit;" compare Cato, Orat. 40. 3 (Jordan), "*trium virum* si sim."

"Huiusce, inquam, pomaria summa sacra via ubi poma veneunt contra auream imaginem" (Schneider). Keil has rightly restored from the best MS. *contra aurum imago* for *contra auream imaginem;* "venire contra aurum" being a phrase used of things that sell "for their weight in gold." Keil would read the whole passage thus: "Huiusce, inquam, *pomarium summae sacrae viae,* ubi poma veneunt contra aurum, imago;" "his orchard is a copy of the head of the *Via Sacra,* where apples are sold for their weight in gold." The same or nearly the same sense may, however, be elicited from the words with less alteration of the text. The *editio princeps,* according to Schneider, had *pomarii* for *pomaria,* and with this the sentence will run thus without any further change:

"Huiusce, inquam, pomarii summa sacra via (ablative), ubi poma veneunt contra aurum, imago." "You may get a notion of his orchard on the head of the *Via Sacra,* where apples are sold," &c.

1. 2. 12. "Agricultura quam summam habeat utilitatemne, an voluptatem, an utrumque?" (Schneider). *Summam* should be commaed off and taken as a substantive? "*quam summam habeat,* utilitatemne an voluptatem an utrumque?" "What is the end of agriculture, profit or pleasure or both?"

1. 4. 2. "Nemo enim non eadem utilitate non formosius quod est emere mavult pluris, quam si est fructuosus turpis" (Schneider). The masculines *fructuosus* and *turpis* have nothing to agree with, and I should therefore propose to read "quam si, *etsi fructuosius, turpe est:*" "than if though more profitable it is ugly." The reading before Victorius "quam si est *fructuosius turpe,*" gave much the same sense. Ryck conj. *fructuosius turpius.*

1. 13. 7. Varro is speaking of the ruinous size of private villas, "pessimo publico aedificatas." Schneider gives the following version of his words.

"Ac cum Metelli ac Luculli villis pessimo publico aedificatis certant. Quo hi laborant ut spectent sua aestiva triclinaria ad frigus orientis, hiberna ad solem occidentem, potius quam, ut antiqui, in quam partem cella vinaria aut olearia fenestras haberet, cum fructus in ea vinarius quaerat ad dolia aera frigidiorem ita olearia calidiorem." Keil reads *qui* for *quo hi:* but *quo* (the best MS. has *quod*) might stand as an interrogative: "To what purpose do these men toil?" Then the latter part of the sentence, as Schneider gives it, is hardly translateable. I would propose for want of a better the following emendation: "Cum fructus quaerat *ut* ad *vinaria* dolia aera frigidiorem, ita *ad* olearia calidiorem."

1. 24. 3. "Quod Cato ait circum fundum ulmos et populos ...seri oportere, sed hoc neque," &c. Either *oportet* should be inserted after *oportere,* or *sed* omitted.

1. 27. 3. "Aestate fieri messes oportere." Either *oportere* should be omitted, with Ursinus, or Varro is making a quotation from some lost author, which seems not unlikely, as *oportere* recurs two lines below.

1. 40. 1. "Et si aqua quae influit in agrum inferre solet." (Schneider.) Perhaps Varro wrote "et si *qua* aqua...inferre solet."

1. 59. 1. "De pomis" should be printed as a *lemma.*

2. 1. 19. "Dicuntur agri chordi qui — remanserunt in volvis intimis. Vocant χορίον a quo chordi appellantur." Between *intimis* and *vocant* Keil would insert "Nam Graeci cutem in qua inclusi haerent in volvis intimis vocant χορίον." There seems no need to suppose so large a lacuna, but it is possible that after *intimis* the words *in iis* (or *in his*) fell out. If so the sentence would run: "in volvis intimis. *In iis* (or *in his*) vocant χορίον," &c.

2. 1. 23. "Ne frigus caedat." *Laedat* should be read with Ursinus, *l* having been probably confused with *t* and then again with *c*.

2. 2. 8. "Subicere oportet virgulta alia, quo mollius requiescant." Either a comma should be put after *virgulta*—*virgulta, alia,* or *alia* should be altered into *alta*.

2. 4. 17. "Si minus pariat, fructuariam idoneam non esse." Here an indication of a quotation seems to have fallen out.

2. 4. 22. "De numero" should perhaps be printed as a *lemma*.

2. 10. 1. "Et utroque horum." The oldest MS. has *utrique* rightly.

2. 9. 16. The oldest MS. gives "si alter videm fiter aeger est." Schneider reads "si alter *indesinenter* aeger est." Would not the corrupt words of the MS. be better represented by "si *alteruter ut interdum fit* aeger est"?

2. 10. 4. "In emtionibus dominum legitimum sex fere res perficiunt—aut—aut—tumve cum in bonis sectioneve cuius sub corona emit." *Tumve* (or *tumne* as some MSS. give it) is manifestly wrong; and I should propose for it *sextum* (*tum vi*) which if written as indicated might easily have been corrupted into *tumve*.

3. 2. 3. "Sed non haec, inquit, villa quam aedificarunt maiores nostri, frugalior ac melior est quam tua illa perpolita in Reatino. Nuncubi hic vides citrum aut aurum," &c. A note of interrogation should be placed after *Reatino*.

3. 2. 16. "Reliquis annis omnibus et hanc exspectabis summam...neque hoc accidit his moribus nisi raro ut decipiaris" For *et* I would propose to read *ait* and for *accidit accidet*.

"Reliquis annis omnibus, *ait*, hanc exspectabis summam, neque hoc acci*det* his moribus nisi raro ut decipiaris."

3. 4 1. "Ut aiunt post principia in castris." "Ut aiunt *in castris, post principia*" ?

3. 5. 14. "Circum falere et navalia sunt excavata anatum stabula." *Uti* for *et* the MS. of Ursinus; *ut* should it seems be read for *et;* "like dockyards."

3. 13. 1. For "*ac* bucinam inflatam" read "*at* (=*ad*) bucinam inflatam."

3. 16. 22. The oldest MS. gives "Inopiam esse habuisse dicitis ait cum sint apes," &c. *Esse* has been emended into *escae:* but the passage is not yet healed. It is possible that a quotation has been omitted and that the passage is really a *lacuna.* "Inopiam escae—habuisse *dicit. Is ait,* cum sint," &c.

3. 17. 2. "Alterum (piscinarum genus) et [non] sine fructu." The insertion of *non* is not necessary if the letters be attended to. "Alterum et sine fructu" seems to be merely a corruption for "alterum *nec* sine fructu."

CICERO PRO MURENA, § 42.

"Quid tua sors? Tristis, atrox; quaestio peculatus, ex altera parte lacrimarum et squaloris, ex altera parte *catenarum* atque indicum." For *catenarum,* which has not yet been emended, I would propose *calendariorum,* account-books; the word does not appear to be used elsewhere by Cicero, but there does not seem any reason why he should not have used it.

VERGIL AEN. 9. 731.

> "Continuo nova lux oculis effulsit, et arma
> horrendum sonuere; tremunt in vertice cristae
> sanguineae, clipeoque micantia fulmina mittit."

So Ribbeck: but P and R read "mittunt" for "mittit," and a variant "nutant" is found in some inferior copies. "Mittunt"

is nonsense; "mittit fulmina" should mean that Turnus hurls thunderbolts from his shield. Is it possible that what Vergil wrote was "clipeoque micantia fulmina *nictant*"? Compare Lucretius, 6. 182, "*nictantia* fulgura flammae." The run of the whole clause seems to require that *fulmina* should be taken as the nominative case, and the variations of the MSS. seem to point to some corruption in the verb. *Fulmina* might, I suppose, possibly stand for the fire or light of the thunderbolt, though *fulgura* would be far more usual.

H. NETTLESHIP.

NOTE ON CIC. ORAT. c. 48 § 160.

(*Journal of Philology* VI 253—256).

MR SANDYS points out that the erroneous interpretation of *duas litteras* dates from Victorius. K. L. Schneider *ausführliche Grammatik der lat. Sprache* Berl. 1819 I 39-40 has taken the words correctly:

"*Nunc autem duas*, d. h. nach Ernesti *υ* und *φ*. Wegen des *y* kann kein Zweifel stattfinden; aber *φ*, d. h. *ph*, darf wohl nicht angenommen werden, da die Lateiner hiefür kein besonders Zeichen hatten, und wenn man auch annehmen wollte, dass Cicero *ph* dem *φ* ganz gleich setze, dann das *rh* im Namen *Pyrrhus* eben so wohl als das *ph* im Namen *Phryges* Berücksichtigung verdient hätte. Ferner würde Cicero, wenn er hier nicht bloss vom *y*, sondern auch vom *ph* spräche, im Folgenden nach Erwähnung der Formen *Phrygum* und *Phrygibus* nicht *Graecam litteram adhibere*, sondern vielmehr *Graecas litteras adhibere* gesetzt haben. Weit einfacher ist es daher anzunehmen, dass in den Worten *nunc autem duas* das *y* und *z* gemeint sind, mit bloss beiläufiger Erwähnung des lezteren. Also müsste man jene Stelle so fassen: 'das erhellt aus den alten Exemplaren des Ennius. Denn damals brauchte man jenen griechischen Buchstaben *y* noch nicht, der jetzt nebst dem *z* Eingang gefunden hat.'" Cf. ibid. 376.

J. E. B. M.

ON GREEK LEXICOGRAPHY. III.

SINCE the last article was in type, Teubner has published the completion of Dindorf's lexicon to Aeschylus. See review of pt. 1 by Ludw. Schmidt in Zeitschr. f. Gymn. 1873 893—909. E. Eberhard die Sprache der ersten homerischen Hymnen. verglichen mit derjenigen der Ilias u. Od. (Husum I 1873, II 1874, 4to.) is reviewed by Thiele in the same Zeitschrift 1876 457—465. C. Jacoby has published a tract üb. die Sprache des Dionysius v. Halicarnassus in der röm. Archäologie. Aarau 1874 4to. La Roche is publishing in the Zeitschr. f. oesterr. Gymn. a series of papers on Greek accidence, not less exhaustive than Neue's well-known book on Latin accidence.

I return to the extracts from my collections.

ἀβλασφήμητος Sokr. h. e. V 19 § 9.
Ἀβρασάξ Hippol. philos. VII 26 p. 240.
ἄβρωτος II Ktes. in Phot. bibl. 72 p. 49a 7 Bekker.
ἀγαθοφυής Dionys. Areop. diuin. nom. 2 1.
ἄγαμαι Eur. IA. 28 *οὐκ ἄγαμαι τοῦτ' ἀνδρὸς ἀριστέως.*
ἀγανακτέω on Luc. somn. 4 see Cobet in Mnemosyne 1874 428.
ἀγγεῖον a tomb C. I. III 1134. 1149. 1154.
ἀγέλαρχος (?) a kind of ape C. I. n. 6131.
ἀγεννησία Thdt. haer. I 17. Hippol. philos. p. 317. Greg. Naz. Or. 25 § 16. 41 § 9.
ἄγκιστρον met. Aster. in Combefis auctar. nou. p. 56 *τῆς παραβάσεως.*
ἀγκυλοκοπέω Ioann. Aegae. in rev. archéol. 1873 XXVI 403.
ἀγλαοφεγγής Sibyll. XI = XIII 65.
ἀγόνατος inflexible Sokr. VI 15 § 9.

ἀγράμματος II DL. III 17 *ζῴων φωνή.*
ἀγριηνός Sibyll. VII 79.
ἀγροικικές conc. Chalced. can. 17.
ἀγχιθυρέω Eust. Il. XVIII 107 (Poppo).
ἀγχίθυρος C. I. 6280 A 3. met. Euagr. pr. § 2.
ἀγχίνοια as a title Eus. h. e. IX 1 § 5 *τῇ σῇ ἀγχ.*
ἀγχίνους c. inf. C. I. 6222 *γράψαι.*
ἀγχιτέρμων Niket. Choniat. urbs capta 16 p. 842 Bonn.
ἀγχίφυτος Nonn. XII 279.
ἀγχόνιος Nonn. XXI 31.
ἀγωνιάτης Suid. *ἀγωνιῶν. δεδιώς.*
ἀγωνοθεσία C. I. III 1106 38. *-έτις* ib. l. 36.
ἀποδίδωμι I 1 b Eus. ecl. proph. III 39 p. 143 16.
ἀποικέω ἐς (read *Θουρίους* in L. and S.) schol. Ap. Rh. IV 1750. Schäfer ind. Greg. Cor. 961 a.
ἀποικίζω II Paus. II 30 § 8. Luc. II p. 33. anth. Pal. XI 442 6 (where u. l. *ἐπ-*).
ἀποκαθιστάω Eus. h. e. X 5 § 15.
ἀποκαλέω not in bad sense Philostr. p. 598.
ἀποκαραδοκέω Ios. b. I. III 7 § 26. Fritzschiorum opusc. I 150.
ἀποκείρω I in mourning schol. Eur. Or. 966.
ἀποκηρύσσω to disinherit Ael. u. h. II 12. to excommunicate Eus. h. e. VII 29 § 1.
ἀποκλάω Plat. polit. 267[a] e coni. Madv. adu. I 384.
ἀποκλείω τὴν θάλασσάν τινι or *τῆς θ. τινά* Hemst. on. Luc. iud. uoc. 9.
ἀποκναίω Eus. h. e. VIII 4 § 4 f.
ἀποκοπή Eus. m. P. 2 § 3.
ἀποκουφίζω schol. Ap. Rh. I 1131.
ἀποκρίνω IV Xen. anab. II 1 § 15 *ἠρώτησεν εἰ ἤδη ἀποκεκριμένοι εἶεν.*
ἀπόκροτος Plut. Eumen. 16.
ἀποκτείνω 3 Eur. Or. 1027. Ath. 449[b]. Ach. Tat. I p. 27.
ἀπόλαυσμα Eur. ep. 4 35 (Dind. poet. scen.).
ἀπολείπω aor. *ἀπέλειψα* in Pythag. aur. carm. 70. C II 2 Ios. c. Ap. I 8 *οὗτος ὁ χρόνος ἀπολείπει τρισχιλίων ὀλίγον ἐτῶν.* id. ant. IX 11 § 2 *οὐδὲ μιᾶς ἀρετῆς ἀπελείπετο.*
ἀπολελυμένως Eus. h. e. X 5 § 8 freely, unreservedly.

ἀπολιγωρέω schol. Eur. Or. 303—4.

ἀπολιθόω schol. Ap. Rh. IV 1515. schol. Eur. Or. 1520. Strabo 251.

ἀπόλλυμι Cobet n. l. 780 on the confusion of ἀπόλλυσθαι, ἀπολέσθαι, ἀπολεῖσθαι. Eur. Hek. 164 ἀπωλέσατ' ὠλέσατ'.

ἀπολογέομαι in Plat. rep. 607^{b} ἀπολελογίσθω is now read from mss. ib. 490^{a} Madvig adu. I 424 reads ἀπελογισάμεθα for ἀπολογησόμεθα.

ἀπόλουσις schol. Aristoph. uesp. 118.

ἀπόλυσις II the breaking up of a congregation Clem. Rom. martyr. 7.

ἀπόλυτος schol. Eur. Or. 1527 τινὲς δὲ εἰς τὸ μωρὸς στίζουσι καὶ τὸ ἄλλο ἀπ. -ως ib. 86 εἰς τὸ πόσις τελεία στιγμή, τὸ δὲ ἑξῆς ἀπολύτως.

ἀπολύω Eus. h. e. X 5 § 7 ἀπολελυμένη ἐξουσία.

ἀπομάσσω II med. Themistokl. ep. II 13.

ἀπομνημόνευμα DH. ars rhet. 9 § 12. Sext. Emp. VII 8. ep. Sokratic. 18 § 2. Suid. Ξενόφων.

ἀπόμοιρα Eur. ep. 4 31 Dind. Ios. a. I. XV 5 § 3.

ἀποναρκάω schol. Eur. Or. 1590. Eus. h. e. X 4 § 35. Clem. hom. I 14.

ἀπόνηρος Chrys. on Hebr. 7 26.

ἀπονητί DCass. LXII 21 § 3.

ἀπόνοια rebellion Sozom. h. e. VI 37 § 15. Sokr. h. e. VII 3 § 5. 31 § 3. Thdrt. dial. 1.

ἀποξύω the Νόστοι in arg. Eur. Med. γῆρας.

ἀποπάλλω schol. Eur. Or. 480.

ἀπόπατος 2 schol. Eur. Or. 1450.

ἀποπεράω Plutarch prouerb. c. 57 ταχύτερα Μάνδρης Κρητίνας ἀπεπέρασεν (cf. Haupt in Hermes VI 260).

ἀποπληξία Cyr. Al. VI 8 9 Pusey ἀπ. γὰρ (=*furor est*) τοῦτο λέγειν.

ἀπόπλους schol. Eur. Or. 79.

ἀποπλύνω Philostr. Ap. VIII 22.

ἀποπνευμάτωσις Eust. Il. XI 620 (Poppo).

ἀποπνίγω 1 schol. Eur. Or. 812 εἰς φρέαρ. 2 Luc. deor. concil. 12.

ἀποπνοή Madvig adu. I 714 reads in DL. IV 21 in the sense of 'death'. Qu.

ἀποπομπαῖος Iustin. dial. 40.

ἀποπρολείπω C. I. 6241[b].

ἄποπτος Philo uit. contempl. 3 (II 476) *ἐξ ἀπόπτου*. Heinichen n. cr. 19 on Eus. h. e. I 1 § 4.

ἀποπτύω aor. in Aesch. P. V. 1070. Eur. IA. 509.

ἀπόπτωσις Dionys. Cor. in Eus. h. e. IV 23 § 6.

ἀποπυργίζω 'Suid.' and Hesych. s. u. *Διαγόρας*.

ἀποραφανίδωσις schol. Aristoph. Pl. 168.

ἀπορηματικός schol. Eur. Or. 189.

ἀπορία Hdn. IV 14 § 1 *ἐν -ᾳ τοῦ πρακτέου*.

ἀπόρρευσις schol. Ap. Rh. II 978 where schol. uet. *ἀπόρρυσις*.

ἀπορρήγνυμι I 2 Eus. m. P. 11 § 19 *φωνήν*. II Herm. past. uis. I 1 *ἀπερρωγώς*. Strabo 258.

ἀπόρρητος III Aristoph. eq. 647 *-ον ποιεῖσθαι*. II 3 Eus. h. e. VIII 12 § 7 *μέλη*. abs. ib. 16 § 4. *-ως* Theod. Mops. in Mansi conc. IV 1347.

ἀπορριπτέον Greg. Naz. or. 3 p. pace p. 221.

ἀπόρροια schol. Eur. Or. 807 p. 208 18 *εἰς δυστυχίαν ἐξ εὐτυχίας μεταβληθεῖσα καὶ ὥσπερ εἰπεῖν ἀπόρροιαν ἔχουσα ἐκ τῆς παλαιᾶς ἐκείνης τῆς κατ' οἶκον συμφορᾶς*.

ἀπορρύπτω Iambl. uit. Pyth. V 17.

ἀπόρρυψις Eus. h. e. X 4 § 40.

ἀπορρώξ schol. Ap. Rh. I 581 *κολώνης*. Ios. b. I. I 21 § 3 a precipice.

ἀπόρως Eur. IA. 55 *τὸ πρᾶγμα δ' ἀπόρως εἶχε Τυνδαρέῳ*.

ἀποσεμνύνω DCass. LIX 17 § 7. LX 5 § 3.

ἀποσικχαίνω Epiphan. exposit. fid. cath. 18 p. 1101[f] (so Oehler and A. Jahn).

ἀποσιωπάω II schol. Eur. Or. 665.

ἀποσκευάζω II Dionys. in Eus. h. e. VII 10 § 4 to change his policy.

ἀποσκιρτάω Suid. *ἀπελάκτισεν*.

ἀποσκληναι Eus. h. e. IX 8 § 8 (two letters dropt in L. and S.).

ἀποσκυβαλίζω 'Eus. h. e. VII 22' § 10 from Dionys.

ἀποσκώπτω Luc. merc. cond. 15.

ἀποσμάω passio mart. Tarachi, Probi et Andronii p. 275.

ἀποσμήχω Eus. h. e. VII 21 § 7. X 4 §§ 60. 64. 9 § 9.

ἀποσοβέω schol. Eur. Or. 425. Eus. h. e. VI 5 § 3.

ἄποσος 'Cyrill.' VI 20 10 Pusey.
ἀπόσπασμα Philo de opific. mundi 51 p. 33[d]. Epikt. diss. II 8 § 11.
ἀποσπάω τινά τινος Plut. an seni ger. resp. p. 793.
ἀποσπογγίζω schol. Eur. Or. 219.
ἀποσταλτέον Spengel rhet. gr. III 10.
ἀπόστασις III Eus. h. e. VIII 16 § 4.
ἀποστάτης 'eccl.' Herm. uis. I 4.
ἀποστατικῶς Plut. Galba 10. Eust. Il. XVI 114 (Poppo) *ὡς καὶ νῦν φωνῆς ἐκ Μουσῶν ὑπηχουμένης ἀκούομεν -ῶς ταῦτα.*
ἀποστέναγμα is quoted by F. W. V. Schmidt from Eumath. 181 (212) i.e. V 16 p. 553 Didot; but the reading is *ὑποστ.*
ἀποστερέω τινός τι Plat. legg. 868[d].
ἀπόστημα II const. apost. II 41.
ἀποστίλβω schol. Eur. Or. 1519.
ἀπόστολος Clem. Al. str. IV 516[a] *ὁ ἀπ.* Κλήμης. Orig. in Io. t. 32 10 *ἕκαστός γε τῶν πεμπομένων ἀπό τινος ἀπ. ἐστι τοῦ πέμψαντος.*
ἀποστομίζω to dumbfounder euang. Thom. 19.
ἀποστράτηγος Plut. Marcell. 22.
ἀποστροφή Bekker anecd. 436 27 *ἀποστροφή· ἀντὶ τοῦ καταφυγή.* Xen. mem. II 2 § 5. In Philostr. (p. 549 Kayser) Cobet reads *-ὴν ἐποιοῦντο τὸν Ἀθ. δῆμον.*
ἀπόστροφος II schol. Eur. Or. 851.
ἀποσφράγισμα Plin. ep. ad Tr. 74 = 16 § 3.
ἀπόσχεσις Strab. 524 *τῶν βρωμάτων.*
ἀποταγή Theophyl. on Hebr. 6 1.
ἀπόταξις II Eus. m. P. 11 § 2 *βίου.*
ἀποτάσσω II Lightfoot on Clem. ep. II 6. Phot. on Hebr. 6 1.
ἀποτείνω I 2 *πρὸς* to inveigh against Eus. h. e. IV 18 § 7. VI 17. VII 11 § 1.
ἀποτελεσματικός Sozom. h. e. III 6 § 5. Sokrat. II 9 § 8 n.
ἀποτεφρόω Boiss. anecd. III 368. anecd. nou. 7. 19. 28. *-τέφρωσις* ib. 166.
ἀποτηγανίζω 2 Chrys. XII 342 of Job.
ἀποτίθημι II *τὰ ὅπλα* of surrender DS. XX 42 f. 88 f.
ἀποτιμάω II. C. I. II p. 1056.
ἀποτίμημα Harpokrat. s. u. *τίμημα.*

ἄποτμος Typhiod. 627.
ἀποτομή I 1 Eus. h. e. VIII 14 § 13. I 2 Philo II 568.
ἀπότομος C. I. III 3422.
ἀποτόμως schol. Ap. Rh. III 19.
ἄποτος Heraklit. in Hippol. philosoph. p. 282.
ἀποτρέχω to drop out, be omitted Eust. Il. XVIII 505 *ἀποδραμόντος τοῦ ρ διὰ καλλιφωνίαν* (Poppo).
ἀποτρίβω III DCass. LXII 23 § 2 *δύσκλειαν.*
ἀποτροπιάζω med. paroemiogr. I 84 Leutsch. Synes. 160ᶜ.
ἀποτροπιασμός Ios. ant. III 10 § 3. Hellad. in Phot. c. 279 p. 534. Bas. ad Greg. Naz. ap. Bast Greg. Cor. 874. Eus. h. e. VIII 14 § 5.
ἀποτυμπανίζω Arist. rhet. II 5 p. 1383ᵃ 5. 6 p. 1385ᵃ 10. Plut. Dio 28. Cels. ap. Orig. II 31. Eus. h. e. V 1 § 47.
ἀποτυφλόω Plut. II 1107ᶜ. Clem. Rom. martyr. 6.
ἀποτυχία schol. Eur. Or. 426.
ἀποφαίνω to render Ath. 106ᵃ. 552ᵉ. Eus. h. e. VII 30 § 12.
ἀποφαντικός gramm. = *ὁριστικός* schol. Ap. Rh. I 1332 Schäfer. 1349. Apollon. synt. 243 9.
ἀπόφασις I Eus. m. P. 5 § 2. 7 § 4. 8 § 9. II oracle Musgrave on Eur. Or. 329.
ἀπόφατις schol. Eur. Or. 329.
ἀποφέρω B 1 Eus. h. e. VII 32 § 23 *ἰατρικῆς μὲν γὰρ σωμάτων ἀπεφέρετο τὰ πρῶτα τῆς ἐπιστήμης.* cf. VIII 14 § 2 f. 8.
ἀποφθέγγομαι in Luc. paras. 4 Madvig adu. I 697 reads *ὑπο-.*
ἀποφθεγματικός Plut. Cat. mai. p. 339.
ἀποφισκόω Adriani sent. 9 bis.
ἀπόφλοισις *τοῦ χρέους* anon. in Aristot. rhet. Par. 1539 f. 65 38 (Brandis in Philologus IV 34).
ἀποφοιβάζω schol. Od. *θ* 80 (ap. cod. Par. 2403, Dind. pr. LV).
ἀποφοιτάω *τινός* Orig. c. Cels. II 12 bis.
ἀποφράς masc. Synes. 150ᶜ *ἐνιαύτους.*
ἀποφράσσω Oecum. on Hebr. 3 2 *τὰ ὦτα.*
ἀποφυλλίζω schol. Aristoph. pac. 1147.
ἀποφυσάω Erotian. lex. Hippokr. s. u. *ἀπεσυριγγώθη.*
ἀποχειροτονέω II Plut. Lys. p. 435.
ἀποχή II = *σπάνις* schol. Eur. Or. 942.
ἀποχρώντως Plut. Them. 29.

ἀποψύχω 1 2 Chrys. VIII 298[d] *ψυχήν*. Eus. h. e. IX 7 § 16 *-ούσης προσδοκίας*.
ἀπραγμάτευτος Greg. Naz. carm. de uit. sua (II 27).
ἀπρὶξ ἔχεσθαί τινος Eus. h. e. VIII 6 § 4. 10 § 2.
ἀπροαιρέτως without set purpose Eus. h. e. VI 2 § 9.
ἀπρόθυμος Plut. II 576. -ως id. Themist. 2.
ἀπροϊδής 1 C. I. 6268.
ἀπρονόητος II Plut. Nik. 23. Xen. de uen. 3 § 10. Eus. uit. Const. II 70. -ως ib. II 69.
ἀπροοράτως schol. Ap. Rh. II 580.
ἀπροσδεής Lightfoot on Clem. Rom. ep. I 52.
ἀπροσδιόνυσος Plut. symp. IV 6 2 § 6 (II 671[f]).
ἀπροσδιορίστως schol. Thuk. II 15.
ἀπροσεκτέω 'Eust.' Od. IV 687.
ἀπροσκύνητος Athanas. de inc. uerbi (II 1 Montf.).
ἀπροσμάχητος Theod. Prodr. c. hist. I 229 in rev. archéol. 1873 XXV 347.
ἀπροσπέλαστος schol. Ap. Rh. I 573.
ἀπροστάτευτος Chrys. I 235.
ἀπροσφόρως Clem. Rom. martyr. 20.
ἀπροσωπόληπτος Cyr. in Amos 82. -ως Barnab. 4.
ἀπροφασίστως DCass. LX 25 § 5.
ἀπρόφατος C. I. 6280 A 34.
ἀπροφύλακτος Constantin. in Eus. uit. Const. II 70.
ἀπροφώνητος schol. Ap. Rh. I 645.
ἀπταισία Madvig adu. I 439 n. suggests *ἀπνευστία*.
ἀπταίστως Max. Tyr. XIV 7. Dionys. Al. in Eus. h. e. VII 24.
ἀπτέον Plat. rep. 539[a].
ἀπτότητος Eus. h. e. VIII 7 § 4.
ἅπτω II 7 Eur. IA. 56 *τῆς τύχης ὅπως | ἄψαιτ' ἄριστα*. B Polyb. IX 28 § 6 (Madvig adu. I 483). *ἅπτομαι*)(*θιγγάνω* Lightfoot on Coloss. 2 22.
ἀπτώς Plut. comp. Cat. et Arist. p. 353.
ἄπυγος Bekker anecd. 441 (Cobet u. l.[2] 4).
ἄπυστος Sibyll. IV 120. C. I. 6280 B 16.
ἀπύω Porson on Eur. suppl. 813.
ἀπφά Lightfoot on Philem. p. 373.
ἄρα schol. Eur. Or. 730. B 2 *ἦν ἄρα* Hes. op. 11. Schäfer on

schol. Ap. Rh. II 438 and ind. p. 658 a. Eur. Hipp. 360. Or. 721. 1667. Klotz on Devar II 169 sq. Plat. Phaed. 68^{b} Wytt. (p. 171 ed. Leipz.) Fritsch nam, enim, etenim, *ἄρα, γάρ*. (Gymn. Progr.) Wetzlar. 1859. 4to. pp. 17.

ἆρα. *ἆρα μή* Soph. El. 446. Xen. an. VII 6 § 5. Plut. Alex. 30. Luc. III 366. Buttm. ind. Plat. dial. IV s. v. *ἆρα*. *ἆρ' οὐ* never in Aesch. *ἆρα* by itself Schmidt on Aesch. P. V. 735. II schol. Eur. Or. 189. 1135.

ἀρά Eur. Hipp. 44. c. gen. obj. Philostr. p. 558.

ἄραβος in Plut. II 654^{b} Madvig adu. I 649 reads *ἄραδος*.

ἀραῖος Blaydes on Soph. O. r. 1291.

ἀραιόω Plut. II 659^{b}.

ἀραρίσκω. *ἄραρεν* in Luc. pisc. 3. catapl. 8.

ἀρβύλη Boisson. ap. Matth. on Eur. Or. 140.

ἀργυράσπιδες Polyaen. IV 15.

ἀργυρογνώμων Max. Tyr. II 2.

ἀργυρόκρανος ἀνήρ Sibyll. XII 164 of Hadrian.

ἀργυρολογέω DCass. LVII 10 § 5.

ἀργυροπράτης 'Cyrill.' VI 55 24 Pusey.

ἀργύρωμα dat. (like the Lat.) *ἀργυρωμάτοις* inscr. in Rhein. Mus. 1869 452 seq. l. 4 20 35. p. 454 seq. l. 15 30. Ahrens de dial. Dor. 230 seq. 'a bank' Rhein. Mus. ib. 464.

ἀργυρωματική (with and without *γῆ*) inscr. Ephes.

ἄρδαλος—όω—ία Eust. Il. VIII 187 (Poppo).

ἀρδευτής Theod. Prodr. c. hist. II 192 in rev. archéol. 1873 XXVI 23 *φρενῶν ἀνίκμων*.

ἄρδην Luc. iud. uoc. 2. Eus. h. e. VIII 14 § 10. Iulian. ep. 52.

Ἀρειανόφρων Philostorg. in cod. gr. Par. 1234 f. 106 r^{o} (in Tüb. theol. Quartalschr. LI 1869 581).

Ἀρειομανίτης Basil. ep. 266. Athanas. de Synod. 41. id. apol. c. Arian. 7.

ἀρέσκεια Loesner and Lightfoot on Col. 1 10.

ἀρέσκευμα Epikur. in Gompertz (Hermes V 386 seq.)

ἀρεστός Plut. II 476^{b}. id. Pelopid. 21 (Madvig adu. I 23).

ἀρετή I 1 rank Theogn. 1. 88. 106. Hom. Od. XIII 45. Hes. op. 315. I 2 Heinichen on Eus. h. e. VII 32 § 28.

ἀρηνοβοσκός Eust. Il. X 216 (Poppo).

Ἄρης II Schmidt on Aesch. P. V. 861.

ἀρίζηλος (~~--) C. I. 6304.

ἀρίθμιος 'Rhian. I 16' in Stob. fl. IV 34. 'e lexicis tollendum' Madvig adu. I 718.

ἀριθμοπότης Eust. Il. XIV 320 (Poppo).

ἀριθμός I 1 Aristoph. au. 1251 *τὸν ἀρ.* Ios. ant. VII 3 § 3 *ἕνδεκα ἀριθμόν.* I 7 DL. VII 100. Eus. m. P. 8 § 11 *τοῦ τῶν ὅλων ἐδεῖτο θεοῦ, μηδαμῶς αὐτοῖς ἐν ἀριθμῷ γενέσθαι τὴν εἰς αὐτὸν ἁμαρτάδα παρακαλῶν,* 'that it might never be reckoned against them'.

Ἀριστάρχειοι schol. Ap. Rh. I 769 sq.

ἀρισταρχέω Madvig adu. I 34 reads *ἄριστα ἄρχειν.*

ἀριστερεών Alberti on Hesych. I 536.

ἀριστεύς sing. Chrys. sacerd. IV 7.

ἀριστεύω Hom. Od. IV 652 in a political sense.

ἀριστίνδην Plut. Lysand. 13. Eus. ecl. prœph. IV 4 p. 177 18.

ἀριστόπονος Greg. Naz. somn. de Anastas. (III 842).

ἀριστοπραγέω Eust. Il. VI 1 (Poppo).

ἀρίστως Eust. Il. XVIII 21 (Poppo).

ἀρκεόντως ἔχειν Xen. rep. Ath. 3 § 9. schol. Eur. Or. 239.

ἄρκευθος schol. Ap. Rh. IV 156. (So also in Steph. Byz. *Δέρβη,* and not as in this Journal VI 296 *ἄρκουθος.*)

ἀρκέω III 1 c. part. Soph. Ai. 547. O. C. 498. Eur. Or. 668. 1625. Hel. 1274. IA. 1427. III 2 Eur. Or. 1589.

ἄρκος = *ἄρκτος* C. I. 6131[b]. Phile anim. propri. 1127.

ἄρκτειος Gal. XII 399 *στέαρ.*

ἀρκτέον Xen. oekon. 16 § 12 *ἔαρός ἐστι τούτου τοῦ ἔργου ἀ.*

ἅρμα pl. = *arma* anon. in Arist. rhet. Par. 1539 f. 26 b. Theophanes (Brandis in Philologus IV 34).

ἁρμάμαξα Plut. Themist. 26.

ἁρματοδρομέω Schäfer on schol. Ap. Rh. l. c.

ἁρματοποιός schol. Ap. Rh. I 752.

ἅρμενα the sing. in schol. Eur. Or. 706.

ἁρμόδιος II epist. [Sokrat.] 18.

ἁρμοζόντως DS. XXX 8. for *-πόντως* read *-ττόντως.*

ἁρμόζω II 2 schol. Eur. Or. 771 *οὐχ ἁρμόζομεν κολάζεσθαι.* of medicines Düntzer in Jahrbb. 1876 425.

ἁρμός 3 'hippiatr.' p. 128. test. XII patr. Zebul. 2 *σώματος.* Poll. II 94 *τὰ δὲ μεταξὺ τῶν ὀδόντων ἁρμοί.*

ἀρνεῖον Sibyll. VII 78. cf. Lob. paral. 324.
ἀρνέομαι schol. Eur. Or. 1582 ἄρνησιν. ib. 926 p. 233 14 with μή.
ἀρνησίθεος Eus. h. e. V 15 § 1. 28 § 6. VII 30 § 5.
ἄρομα Ael. h. a. VII 8. XVI 14.
ἀροτριάω schol. Eur. Or. 553 ἠροτριασμένος (as from -άζω).
ἄροτρον schol. Ap. Rh. III 232.
ἄρουρα of a woman Eur. Or. 553. met. Galen IV 11.
ἁρπαγὴ ὑπαρχόντων N.T. Luc. iud. uoc. 1. Polyb. IV 17 § 4.
ἅρπαγμα Eus. h. e. VIII 12 § 2 τὸν θάνατον ἅρπαγμα θέμενοι τῆς τῶν δυσσεβῶν μοχθηρίας. cf. id. uit. Const. II 31.
ἁρπακτικῶς schol. Ap. Rh. IV 876.
ἀρραγής Eus. p. e. I 3 § 7. h. e. X 4 § 72. Basil. hom. 19 in XL mart. 8.
ἀρρενικός schol. Eur. Or. 1204.
ἀρρενόομαι Eus. h. e. VIII 14 § 13 γυναῖκες ἠρρενωμέναι.
ἀρρεπής Plut. II 1062^{e}.
ἀρρητολογία Eus. p. e. V 32 § 2.
ἀρρητοποιΐα Eus. h. e. VIII 14 § 5.
ἄρρητος I Eus. m. P. 9 § 12 λόγῳ.
Ἀρρηφόροι Plut. II 839^{b}.
ἀρσενίκιον vulg. for ἀρσενικόν Eust. Il. XII 451 (Poppo).
ἀρσενόθηλυς Hippol. philos. V 6. 18. Lightfoot Clem. Rom. p. 210 b. Seru. Aen. X 89.
Ἀρτεμίσιος June Epiph. pond. 20. Euagr. h. e. IV 5.
ἀρτηρία I schol. Ap. Rh. IV 18.
ἄρτι with pres. Eur. Med. 85. Alk. 940. Bacch. 1297. DCass. LXII 22 § 1 ἄρτι τε ἡ ὁμολογία ἐγεγόνει καί. Eus. h. e. VIII 4 § 2 ἄρτι γὰρ ἄρτι.
ἀρτιάζω I Aristot. de diuinat. somn. 2. DChrys. or. 26 f.
ἀρτιγένειος schol. Hom. Od. X 279.
ἀρτιγενής const. apost. V 7.
ἀρτιθανής de mirac. Clem. 15 (Cotel. patr. apost. Amst. I 815).
ἀρτικόμιστος Nonn. X 68 (F. W. V. Schmidt).
ἀρτιλόχευτος 'Nonn.' IX 23 (id.).
ἀρτιμαθής Herakl. alleg. Hom. p. 2.
ἀρτιτέλεστος Nonn. IX 184 (F. W. V. Schmidt).
ἀρτιτόκος DCass. LXII 28 § 1. C. I. 6309^{b}.

ἀρτιφανής Theod. Prodr. c. hist. III 61 in rev. archéol. 1873 XXVI 155.

ἀρτίφρων DCass. LXII 19 § 2.

ἀρχαγγελικός Niket. Chon. de Manuel VI 2 p. 230 Bonn.

ἀρχαιογέρων grandaeuus gl. Philox.

ἀρχαῖος)(παλαιός schol. Par. Ap. Rh. I 1. II Eus. h. e. IX 8 § 2 ἐξ -ου.

ἀρχαιότης, ἡ, antiquity, ancient times Valentin. in Leon. ep. 55.

ἀρχαιότροπος Philo II 458. DCass. LIX 29 § 2.

ἀρχαιρεσιάζω Plut. II 324f. schol. Par. Ap. Rh. I 1.

ἀρχάριος Macar. hom. 15 42.

ἀρχεῖον I 1 Plut. II 797c. I 2 C. I. III 1128.

ἀρχέτυπος Plin. ep. I 20 § 9. Philo de plantat. Noe 12. id. quod detur potiori 23.

ἀρχέχορος C. I. 6231.

ἀρχή Hdt. VII 88. 120. VIII 3. IX 22. 103 (κατ' ἀρχάς). 'at all' with neg. id. I 193 § 2. II 95 f. IX 106 § 2. Krüger Gr. 4 63 2.

ἀρχηγέτης Lightfoot on Coloss. p. 12a. -έτις C. I. III 1140. Strabo XIV 2 § 19.

ἀρχηγός N.T. Clem. Rom. ep. II f. τῆς ἀφθαρσίας. Bleek on Hebr. II 10.

ἀρχιβούκολος inscr. Eph. in Hermes VII 40.

ἀρχιερατεία Hippol. philosoph. p. 3 l. 65 Miller.

ἀρχιερατικός Iustin. Tr. 116. Ios. ant. XII 4 § 2. cod. Iustin. I 4 29 § 2.

ἀρχιέρεια C. I. 6806.

ἀρχιερεύς pl. the heads of the 24 courses of Jewish priests Ios. ant. XX 8 § 8. b. I. IV 3 § 6. Philo de somn. 38 p. 598a applies the title ὁ μέγας ἀρχ. to the λόγος. On coins of the emperors ἀρχ. μέγας (or μέγιστος) is common (Carpzov on Hebr. 4 14).

ἀρχιευνοῦχος test. XII patr. Ios. 13.

ἀρχικός 1 DCass. LX 16 § 3 δίφρος. 2 Eus. h. e. IX 11 § 3 ἀξιώματι. cf. § 4.

ἀρχιμάγειρος test. XII patr. Ios. 2.

ἀρχιποίμην ib. Iud. 8.

ἀρχιπροφήτης C. I. III 305. 1222. Philo de nom. mutat. 22 p. 1064a = I 597 M. (of Moses).

ἀρχισκηπτοῦχος C. I. 2987.
ἀρχιστράτηγος Eus. h. e. x 4 § 15.
ἀρχισυνάγωγος C. I. 9894. 9906. Lamprid. Alex. 28. Vopisc. Saturnin. 8. inscr. regn. Neap. 3657 = Orelli-Henzen 6144 arcosynagogus. Dionys. in Eus. h. e. vii 10 § 4 μάγων.
ἀρχιτεκτονέω C. I. iii 1219 of shipbuilding.
ἀρχιυπηρέτης C. I. 6000.
ἀρχοντικός Ign. Trall. 5 συστάσεις. C. I. 6615 n. s.
ἄρχω i 2 Madvig adu. i 352 on ἀρξαμένους ἀπό. ii 5 ἄρξομαι pass. Hdt. vii 159. 162. ix 122.
ἀρχώνης C. I. iii 1105.
ἀσάλευτος of the mind Eus. h. e. x 1 § 1. Philo uit. Mos. ii 3 p. 656^{b}.
ἄσαρκος i 2 Eus. m. P. 11 § 12. Clem. hom. xvii 16 δύναμις.
ἄσβεστος ii Schneider ecl. phys. p. 89. Valesius and Heinichen on Eus. h. e. vi 41 § 15.
ἄσβολος, ὁ, Hippokr. de morb. mul. i 100 p. 792. Theophr. de igni p. 68, blamed by gramm. in Bekker anecd. 451. cf. Phrynich. ibid. p. 17.
ἀσέβεια disloyalty DCass. lvii 9 § 2 Fabr. (also ἀσεβέω). lx 3 § 6.
Ἀσεὶς Λαοδικέων Lightfoot on Coloss. p. 9^{a}.
ἄσειστος Bas. or. de Iulitta mart. Eus. p. e. i 3 § 7. h. e. x 4 § 72.
ἀσέλγεια of women Alkiphr. iii 69. Xen. Eph. iii 73.
ἀσελγής of women Plut. Lucull. 38. Luc. dial. meretr. 6 (against the doctrine of Thom. Mag.).
ἀσέληνος schol. Ap. Rh. iii 750. Clem. Al. str. i p. 348.
ἄσεμνος Clem. hom. iv 12.
ἄσηπτος test. xii patr. Sym. 8.
ἀσθενής Eus. p. e. xiv 6 § 13 ἐν τῷ—ετέρῳ ὤν.
Ἀσιαγενής DChrys. ii 86 R = 29 D.
Ἀσιάρχης Eus. h. e. iv 15. C. I. 2990. 2994.
Ἀσίς Naeke on Choeril. p. 115. Sibyll. ii 342. 354. iv 71. 79. v 443. 466. viii 72. 154. ix 205.
ἀσκαμωνία Georg. Pisid. hexaem. 943.
ἀσκαρδάμυκτος Tzetz. chil. xii 713 -τα προβλέπωσιν.
ἀσκέω i 2 Porson adu. 269.

ἄσκησις II 2 cf. Artemidor. IV 16.
ἀσκητήριον Sokr. h. e. I 11. VI 3 § 6. 7 § 11. Greg. Naz. or. 20 in laud. Basil. p. 358.
ἀσκητής II Eus. h. e. II 17 § 2. m. P. 10 § 2. 11 § 22. a philosopher Artemidor. IV 35.
ἀσκητικός 2 Antonin. I 7.
ἀσκήτρια Eus. m. P. 5 § 3.
ἀσκόπως Iustin. Tr. 8.
ἀσκωλιασμός Grasberger in Eos 1865 329.
ἄσμενος Thuk. IV 85 § 3 *εἰ μὴ ἀσμένοις ὑμῖν ἀφίγμαι.*
ἀσοφία in Plut. Pyrrh. 29 Madvig adu. I 586 proposes *κενοσοφίαν* for *καὶ ἀσοφίαν.*
ἄσοφος Hippol. c. Noët. 10 p. 61.
ἀσπαλιεύς Theod. Prodr. Rhod. 5 p. 214.
ἀσπαλιευτής Moeris. Aen. Gaz. p. 16 Boiss.
ἀσπαστικός Thdrt. h. e. V 15.
ἀσπαστῶς Eus. m. P. 2 § 1.
ἀσπίς II Paus. IX 21 § 6. Eus. m. P. 5 § 1.
ἄστακτος Madvig adu. I 263 coni. *ἄθρακτος.*
ἀστατέω Ioann. Curopalat. 686 Bonn.
ἄστατος I schol. Eur. Or. 340 p. 113 18. 341 l. 8 11. 371.
ἀσταφίς Epikt. diss. III 24 § 91. Ktes. in Phot. bibl. 72 p. 48 a 11 Bekker.
ἀστειεύομαι schol. Eur. Or. 1526.
ἀστεῖος Theophyl. on Hebr. 11 23. Aristaen. I 4. 19.
ἀστεῖοσύνη in Liban. l. c. Cobet mnemosyne 1877 108 reads *δικαιοσύνη.*
ἀστέμβακτος Miller mélanges (1868) p. 49, where also *ἀστεμφές.*
ἀστεμφής Synes. 43[b].
ἀστερίσκος II schol. Il. I 177. V 891. schol. Od. III 71. Eus. ecl. proph. III 35.
ἀστεροειδῶς schol. Lips. Hom. Il. V 734 (V p. 713 Heyne). Eust. Il. p. 599 36 Rom.
ἀστεροείς Eust. Il. p. 1050 15. 1147 51.
ἀστερόνωτος Nonn. XX 293 (F. W. V. Schmidt).
ἀστερόφοιτος Nonn. VIII 98 (id.).
ἀστερωπός of the panther Didym. in Eus. ecl. proph. III 10.

ἀστήρ a meteor Ap. Rh. III 1377 schol. Ruhnk. ep. crit. 24. Siebelis on Philochori fragm. p. 80. Hesych. s. v. δοκοί.

ἀστίβητος schol. Hom. Od. X 275.

ἀστικός I DCass. LIX 2 § 3 (of city troops). Themist. or. 17 p. 457. cf. Vales. on Eus. h. e. X 8 § 10.

ἀστόμαχητος Herm. uis. I 2 ante med.

ἀστομαχί C. I. 7314 8.

ἄστομος II Ael. h. a. XIII 9. That never opens C. I. 6308 οἶκος (of a tomb).

ἀστοξενέω Hes. αὐτοξενεῖν e coni. Ruhnk. Tim. p. 57.

ἀστράγαλος III Plut. Lysand. p. 437 τοὺς μὲν παῖδας ἀστραγάλοις, τοὺς δὲ ἄνδρας ὅρκοις ἐξαπατᾶν.

ἀστράρχης Theod. Prodr. c. hist. III 22 in rev. archéol. 1873 XXIII 154.

ἀστράτευτος Plut. II 340[b].

ἄστραψις Phot. gloss. c. 182 μαρμαρυγή, ἄστ.

ἀστρεφής schol. Theokr. XIII 36.

ἀστροβρόντης C. I. 6012.

ἀστροθεάμων Phot. bibl. p. 110 b 40 Bekker.

ἄστρον Iren. I 2 § 6 τοῦ πληρώματος.

ἀσύγγνωστος schol. Eur. Or. 665. Mansi conc. XII 195.

ἀσύγκλωστος Porphyr. in Eus. h. e. VI 19 § 4.

ἀσυγκρίτως Theophyl. on Hebr. 3 4.

ἀσυγκροτήτως Poll. I 159.

ἀσύγχυτος Greg. Nyss. ep. ad Eust. (III 1017[c]). Mansi conc. X 1029. XI 637 often.

ἀσυκοφάντητος schol. Hom. Od. X 242.

ἀσυλλόγιστος I Arist. rhet. II 24 p. 1401 b 12. Synes. 290[d] συλλογισμόν.

ἄσυλος Eus. h. e. VI 14 § 8 φιλία.

ἀσυμπαθής test. XII patr. Sym. 2. Eus. m. P. 9 § 12. 13 § 6.

ἀσυμφανῶς Eust. Il. XI 324 (Poppo).

ἀσύμφορος Eur. (?) in DChrys. or. 73 p. 635[e] and Sext. Emp. math. VI 27 μοῦσα.

ἀσύμφωνος Ios. c. Ap. I 8.

ἀσυνάντητος schol. Ap. Rh. I 1141. Hesych. ἀξύμβλητον.

ἀσυναρτησία 'Epiphan.' haer. II 66 § 48 p. 661[c].

ἀσυνάρτητος Epiphan. ib. § 49 p. 661[d]. Hier. ep. 61 = 75 ad

Vigilant. 3 licet statim accepta epistula *ἀσυνάρτητον* sermonem tuum intellegerem.

ἀσύνδετος II *τὸ ἀσ.* DH. de Homeri poes. 8.

ἀσυνέμπτωτος Eust. Il. XV 31 p. 1003.

ἀσύνθετος Alkin. doctr. Plat. 25.

ἀσύντακτος 1 Plut. II 595ᵉ. 5 schol. Eur. Or. 882.

ἀσύστατος Lact. III 6.

ἄσφακτος Ath. 380ᵉ.

Ἀσφαλεῖος Staveren ad Nep. IV 4 § 2.

ἀσφαλής Thuk. I 137 *ἐν τῷ ἀσφαλεῖ μὲν ἐμοί, ἐκείνῳ δὲ ἐν ἐπικινδύνῳ.* cf. Nep. Themist. 9 § 3 postquam in tuto ego, ille in periculo esse coepit. Liv. XXX 30 in bonis nostris rebus, tuis dubiis. Thuk. V 46 § 1 (C. E. Finckh). Stob. fl. CV p. 560 = 353 *ἐν -εῖ γὰρ τὸν θανόντ' ἐπαινέσαι.*

ἀσφαλτώδης Polyaen. IV 6 § 11.

ἀσχαλάω schol. Aristoph. eq. 814.

ἀσχημάτιστος [Plut.] uit. Andoc. 15.

ἀσώματος Eus. m. P. 11 § 12. Philo de somn. I 6 p. 626 M. Gorgias (II 130 Sauppe).

ἀσωματότης Epiphan. haer. LXXIII 9 p. 855.

ἀσωτεύομαι gl. luxo.

ἀσωτία M. Sen. contr. II 6 p. 171 26 sq. Ath. 165ᵉ.

ἀσώτιον Ath. 165ᵈ. cf. *ἀσώτειον.*

ἀταμίευτος Luc. amor. 54. *-ως* Philostr. soph. II 27 § 10.

ἀταπείνωτος Synes. 38ᵈ.

ἀταράχως Clem. Rom. ep. I 48. Stob. fl. XXV 13.

ἀταφία Plut. Marcell. 30 § 4.

ἄτεγκτος I Plut. II 15ᵈ *κηρός* (Madvig adu. I 614). II Ios. ant. XX 11 § 1 *πρὸς ἔλεον.* Luc. Alex. 25. Eus. h. e. IX 8 § 9. m. P. 9 § 12 Heinichen.

ἀτεκνία schol. Eur. Or. 205.

ἀτέκνως ib.

ἄτερ N.T. 2 Macc. 12 15. DH. III 10. Plut. Num. 14.

ἀτερμάτιστος Eus. ecl. proph. IV 1 p. 170 6 *χρόνους.*

ἀτευκτέω Synes. p. 8ᵉ.

ἄτεχνος Plut. qu. conu. VIII 4 5 § 7 *πίστις.*

ἀτημέλητος Eus. m. P. 8 § 10. schol. Theokr. XIV 3.

ἀτίθασος Eus. ecl. proph. I 8 p. 24 15.

ἀτόκιος Hippol. philosoph. p. 291.
ἄτομος Albin. introd. in Plat. dial 3 f. (Fabric. bibl. gr. ed. uet. II 46).
ἀτονέω Eus. h. e. VIII 9 § 4. C. I. 6287.
ἀτόπημα Eus. h. e. VI 43 § 18.
ἀτοπία 1 Strabo 156.
ἄτοπος bad, useless Philostr. Ap. VII 39 § 1. VIII 22 (Madvig).
ἀτραγῴδως M. Antonin. XI 3.
ἀτραπός met. Opp. kyneg. I 20. anth. Pal. inc. 111 6 (II 796 Jacobs) ἱστορίης. Liban. or. I 7 R βίου.
ἀτρεής in the inscr. of Herodes (C. I. 6280 A 18) ἀτρῆες.
ἀτρεμέω Plut. de fac. in lun. 6 § 10. 11 § 3 (Madvig adu. I 664).
ἀτρεμίζω 'Hipp.' de aere et loc. 85.
ἄτρεπτος schol. Eur. Or. 1479. Philo leg. alleg. I 15 p. 53. Mansi conc. XI 637 saepe. Eus. ecl. proph. I 3 p. 13 5.
ἀτρεψία [Hippol.] p. 230 Fabr.
ἀτριβής I 1 Clem. Al. str. I p. 348 διὰ τῶν ἀτριβῶν ἰόντι. Dionys. in Eus. h. e. VII 21 § 4. Eus. h. e. I 1 § 3.
ἄτρομος Eus. m. P. 4 § 9.
ἀτροπία schol. Ap. Rh. IV 1047. 1082.
ἄτρυτος I Hdt. IX 52 πόνος.
ἄτρωτος I Plut. II 340^{b}.
ἄττα Pors. on Eur. suppl. 594. id. tracts 240. 390.
Ἄττης Ὑης schol. Eur. Or. 1492. Dind. in HSt. VIII 69.
Ἀττικουργής Synes. ep. 74.
ἀτύπωτος Suid. θεὸς Ἄρης.
ἀτυφέω C. I. 6645^{b}.
ἀτυφία Plut. II 82^{b}.
ἄτυφος. superl. with inf. DL. IV 37.
αὖ II Eur. suppl. 626. IA. 1156.
αὐγή 4 Plut. Eum. 14.
Αὐγουστάλιος a title Theod. lector in rev. archéol. 1873 XXVI 400.
αὐθαιρέτως *sponte* schol. Ap. Rh. III 584.
αὐθέκαστος DH. comp. 22.
αὐθέντης I 2 Eus. h. e. VIII 16 § 2. I 3 Sibyll. VII 69. VIII 309.
αὐθεντία Hippol. philos. pp. 256. 327. Eus. h. e. IX 9 § 13. X 4

§ 65. id. ecl. proph. I 12 p. 43 3 (ib. 2 p. 6 8. 3 p. 9 5. 5 p. 17 2 *-εία*).

αὐθεντικός original)(*ἀντίτυπον* Clem. Rom. ep. II 14.)(*δουλικός* Theophyl. on Io. euang. I 17.

αὐθεντίμιος (? *αὐθεντικός*?) apocal. Pauli p. 35 Tischend. *γράμμα.*

αὐθημερινός made at once Theod. Prodr. c. hist. III 61 in rev. archéol. 1873 XXVI 155.

αὖθις II Arist. nub. 979 *αὖ πάλιν αὖθις.* Pors. adu. 263 = 232. 315 = 279.

αὐθυπόστατος Leont. de sect. III 3.

αὐθωρόν adv. Theod. Prodr. c. hist. III 60 in rev. archéol. 1873 XXVI 155.

αὖλαξ a wound Chrys. laud. I Romani mart.

αὔλειος Philo uit. contempl. 2 (I 476).

αὐλοθήκη Suid. *συβήνη.*

αὐλοποιός Plut. II 1138[a].

αὐλός a trumpet Sibyll. III 488 (where also *-έω*). VII 116.

αὐλών Sibyll. VII 156.

αὐλῶπις schol. Eur. Or. 1480.

αὐξάνω II Dem. IX § 21 *μέγας.*

αὔξη Eus. h. e. X 4 § 63.

αὐξητικός DH. uet. scr. cens. V 3.

αὔπνος Eus. h. e. IX 7 § 2 *ἱερᾶς δίκης μισοποινηρία.*

αὐστηρότης 2 DCass. LXI 10 § 4 *τῶν τρόπων.*

αὐτάγγελος DCass. LVII 14 § 2. Aristid. I p. 122. Sibyll. VIII 461.

αὐτάναξ Theod. Prodr. c. hist. II 113 in rev. archéol. 1873 XXV 417.

αὔτανδρος Eus. h. e. VIII 11 § 1. IX 9 § 7.

αὐταπόδεικτος Theod. Prodr. c. hist. I 34 in rev. archéol. 1873 XXV 253.

αὐτεξούσιος Ios. b. I. II 8 § 6. schol. Eur. Or. 251. Eus. h. e. X 4 § 57. *τὸ -ον* Arius in Athan. or. c. Arian. 2 9.

αὐτέρυθρος Theod. Prodr. l. c. II 114 p. 417 (in the n. Miller cites 3 more exx. from Th. Pr.).

ἀϋτέω 3 Ap. Rh. II 81 according to Madvig adu. I 285.

αὐτήκοος Eus. h. e. III 39 § 7. VII 25 § 12.

αὐτίτης fem. Themist. 15[d] (Jacobs in Porson adu. 316 Leipz.).

αὐτοάγαθος Eus. d. e. IV 2 § 1. Zach. Mityl. p. 134 8 Boiss. τὸ -ον Eus. laud. Const. 12 § 1.
αὐτοαγαθότης Zach. Mityl. p. 144 16 Boiss.
αὐτοαλήθεια of Christ Manuel in Le Moyne uar. sacr. p. 271. Orig. in Matt. t. 14 7.
αὐτοβοεί Theod. Prodr. l. c. II 79 p. 416. DCass. XLVII 34.
αὐτοβούλητος 'Iren.' I 14 § 7.
αὐτογένεθλος Porphyr. in Eus. d. e. III 3 § 6. p. e. V 12 § 4. IX 10 § 2.
αὐτογενής I Max. Tyr. XVI 6. Sibyll. prooem. 17. II Madvig adu. I 196.
αὐτογένητος Iustin. cohort. 11. 24. Sibyll. VII 430.
αὐτογέννητος Hippol. philos. p. 317.
αὐτογνωμονέω DCass. LVII 3 § 6.
αὐτόγραφος Eus. h. e. V 19 § 4.
αὐτοδιακονέω Eust. Il. VII 332 (Poppo).
αὐτοδίδακτος Philo de congr. erud. gr. 18 p. 438[a].
αὐτοδικαιοσύνη Orig. in Matt. t. 14 7.
αὐτόδικος DCass. LII 13.
αὐτοειρήνη Zachar. Mityl. p. 101 1 Boiss.
αὐτοζωή Eus. d. e. IV 13 § 9. Niket. in Combefis auct. nou. patr. I 344[b].
αὐτοθελῶς Eust. Il. IX 525 (Poppo).
αὐτόθεν II schol. Eur. Or. 1676.
αὐτόθεος 'Euseb.' h. e. X 4 § 16. Orig. comm. in Io. vol. IV p. 50. de princ. 1 (I 62).
αὐτόθι schol. Ap. Rh. II 965 ἐν αὐτόθι.
αὐτοκασιγνήτη C. I. 6312.
αὐτοκέλευστος DCass. LVII 5 § 7. Philo I 124.
αὐτοκέραστος Sibyll. VII 135.
αὐτοκινέω Seru. Aen. X 304 -οῦσα.
αὐτοκίνητος Hippol. in Mai script. uet. nou. coll. VII 68 col. 2.
αὐτόκλητος Greg. Nyss. c. Eunom. I p. 307.
αὐτοκρατορικός DCass. LVII 23 § 5. LXI 5 § 1. LXIII 25 § 3.
αὐτοκράτωρ I 2 DCass. LXIII 25 § 1 ἀρχή.
αὐτοκτόνος 2 Lykophr. 440.
αὐτολεξεί Eus. h. e. III 38. ecl. proph. III 46 p. 155 10.
αὐτόλογος Eus. d. e. IV 2 § 1. Orig. c. Cels. II 31.

αὐτομαθής Clem. Al. str. I § 31. Philo de congr. erud. gr. 18 p. 438[d]. Eus. ecl. proph. III 37 p. 141 22.

Αὐτοματία Nep. XX 4 § 4.

αὐτόματος. A. Hug de graecorum prouerbio : αὐτόματοι δ' ἀγαθοὶ ἀγαθῶν ἐπὶ δαῖτας ἴασιν. Turic. 1871. 4to.

αὐτομολία pl. Ios. b. I. VII 15. In Thuk. VII 13 § 3 Madvig adu. I 329 coni. αἰχμαλωτία.

αὐτονοερός Eus. h. e. X 5 § 56.

αὐτόνους Eus. h. e. IV 2 § 1.

αὐτονυχί Ap. Rh. I 1019. IV 1130.

αὐτοουσίωσις Dion. Areop. cael. hier. 11 6.

αὐτοπάρθενος Eus. m. P. 5 § 3.

αὐτοπάτωρ Aristid. I p. 5 of Zeus.

αὐτοπολίτης Fronto p. 245 Naber (Madvig adu. II 615).

αὐτόπρυμνος Sibyll. I 186.

αὐτόπτης Eus. h. e. VII 25 § 12. ecl. proph. III 43.

αὐτοπυρίτης Ath. 110[e]. Gal. alim. fac. I 2 (Rhein. Mus. 1869 62). Luc. pisc. 45.

αὐτόπυρος Ath. ib. Gal. ib. and de ren. affect. 6. Stob. fl. XVII 16. Petron. 66. Plin. XXII § 138. Cels. II 18 (ib.).

αὐτός I 5 Xen. Hell. I 2 § 12. V 4 § 17. Ap. Rh. III 373. DCass. LX 20 § 2. Heinichen on Eus. m. P. 11 § 26. I 6 Xen. Hell. II 2 § 17. I 7 αὐτὸ τοῦτο Plat. Protag. 310[e]. Eur. Or. 665. καὶ αὐτός *et ipse* seems to be omitted Xen. an. III 4 §§ 37 44 and the grammars. I 9 c betw. art. and reflexive pron. Eus. h. e. X 4 § 26 bis. III Thuk. IV 101 f. ἀπέθανεν ὑπὸ τὰς αὐτὰς ἡμέρας τοῖς ἐπὶ Δηλίῳ. ib. 129 § 2. cf. II 83 § 1 (Madvig adu. I 312). Xen. Kyrop. VII 1 § 2 ὡπλισμένοι τοῖς αὐτοῖς τῷ Κύρῳ ὅπλοις. Plat. Protag. 331[e]. id. Lys. 209[e] followed by ὥσπερ. by καί in Hdt. VIII 45. IX 98 § 5. IV 2 αὐτὸ μόνον Eus. h. e. I 1 § 3. VI 23 § 1. IX 9 § 24. 10 § 14. X 4 §§ 11. 13. 63. m. P. 8 § 3. 9 § 7. 11 §§ 14. 16. 13 § 8. ταυτὸν τοῦτο adv. Plat. polit. 271[d]. Thdrt. in ps. CII τὸ ταὐτὸν τῆς φύσεως.

αὐτοσοφία Eus. d. e. IV 2 § 1. Zach. Mityl. p. 134 8 Boiss. Orig. in Matt. 14 7.

αὐτόστολος C. I. III 1137.

αὐτοσύστατος Epiphan. haer. LV 9.

αὐτοσχεδιάζω [Plut.] X orr. Demosth. § 69 bis.

αὐτοτέλεστος Nonn. XLVIII 585 of Narkissos.
αὐτοτελής I 2 of God Aristae. in Stob. ecl. p. 45 53. cf. Stob. flor. 103 26 (IV 6 16—21 Meineke). ib. 27 (p. 12 4). Inappellable DCass. LIX 18 § 2. cf. LXI 4 § 2.
αὐτοῦ ταύτῃ DH. I 18.
αὐτουργία II Clem. Al. paed. III 11 p. 292.
αὐτουργός I 1 Synes. 39^{b}. I 2 Plut. Mar. 3. schol. Eur. l. c.
αὐτοφονευτής Nilus ep. II 140.
αὐτοφυής of God Eur. fr. 596 Nauck. Eus. p. e. XIII 13 § 41. of the 13th aeon of the Valentinians Iren. I 1 § 2. Max. Tyr. VII 5 (I 110—1 R). XVI 6. Plut. Cat. mai. 21. -ᾶς Plat. legg. 642^{c}.
αὐτόφωρος ἐπ' -ῳ Eus. m. P. 11 § 6. Plut. Nik. 4 f. Eum. 2. Valck. on Eur. Hipp. 955. intt. Poll. VIII §§ 49. 69.
αὐτόφως Eus. d. e. IV 13 § 9. Andr. Niket. in Combefis auct. nou. patr. I 339^{d}. 344^{b}. 386^{a}.
αὐτόχειρ II Eus. h. e. IX 6 § 1 ἑαυτοῦ. III Eur. Ph. 332. Or. 1040.
αὐτοχειρία DCass. LX 32 § 4. schol. Eur. Or. 947.
αὐτοχείρως schol. Eur. Or. 1040.
αὐτοψεί Theod. Prodr. c. hist. III 58 in rev. archéol. 1873 XXVI 155. -ία Galen I 67.
Αὐφιδιανός Clem. Rom. martyr. 23.
αὐχένιον schol. Eur. Or. 794.
αὐχήν II Plut. Perikl. 19. Eust. Il. XIII 289 τοῦ καρποῦ (Poppo).
αὐχμός 2 Luc. nauig. 20 (Madvig adu. I 152).
ἀφαίρεμα const. apost. II 25.
ἀφαιρέω II 1 Xen. Kyrop. VII 5 § 79 ἐκείνους τὰ ὅπλα ἀφῃρήμεθα. II 3 Paus. IX 1. VIII 52. Eur. Or. 926. III Xen. mem. IV 3 § 14 τὴν ὄψιν. Hdt. IX 99. ib. 103 ἀπαραιρημένοι τὰ ὅπλα.
ἀφανής in Hdt. VI 76 ἀ. χάσμα Cobet u. l.^{2} 411 reads ἀχαν[ὲ]ς. c. gen. schol. Eur. Or. 1318 χαρᾶς. schol. Aeschin. II 26 Sauppe ἀ. μελέτη private study.
ἀφανία schol. Eur. Or. 1457.
ἀφανισμός Strabo 715 τῶν ὄντων.
ἀφάρμακτος in Strabo 499 (not 449).

ἀφάσσω has the aspirate in Zon. lex. c. 356 and Gal. gloss. Hipp. pp. 74. 88 sq. HSt.

ἀφαυρότης 'Anaxag. fr. 25' in Sext. Emp. math. VII 90.

ἀφειδέω Plut. Kleom. 2 § 3 ἑαυτῶν. id. Perikl. 10. id. II 135^{e}. 137^{c}. Luc. Anach. 24. Ios. b. I. III 7 § 18.

ἄφενος masc. Sibyll. XIV 270.

ἄφεσις 5 Eus. h. e. VII 32 § 15 τοῦ τῶν πλανητῶν δρόμου.

ἀφετήριος 2 schol. Ap. Rh. I 752. III 1372.

ἄφετος schol. Eur. Or. 1086 f.

ἄφευκτος ib. 1479. -ως schol. Theokr. XIV 51.

ἀφηγέομαι Plut. Num. 12 τὰ περὶ τὰς ταφὰς πάτρια.

ἀφήκω Clem. Rom. ep. I 28.

ἀφηλικέστερος DCass. LIX 15 § 6.

ἄφημος Sibyll. V 438.

ἀφηνιάζω Philo I 358. id. de op. mundi p. 21 1. Ael. u. h. III 42. Wernsd. on Himer. p. 719. Orig. c. Cels. III 55. Bleek on Hebr. 5 8. -ιάω conc. Chalced. c. 8. -ασμός Epiphan. 808^{b}.

ἄφθεγκτος I 1 schol. Ap. Rh. I 645.

ἄφθονος II 1 Hdt. IV 194 -οι ὅσοι. Luc. somn. 22 κατεχαλάζησας αὐτῶν ἀφθόνους τοὺς λίθους. id. piscator 1.

ἀφίδρυμα DH. II 22. DS. XX 14.

ἀφιέρωσις Eus. h. e. X 3 § 1.

ἀφίημι on the pf. pass. ἀφεῖμαι see schol. Eur. Or. 1525. II 2 ἀφ. ψυχήν Eur. Or. 1171. Tr. 1135. B med. to absolve Heinichen on Eus. h. e. VI 44 § 5 (whom see also ib. VIII 14 § 17 on ἀφιέναι φωνήν).

ἀφιλόκαλος Eust. Il. XIII 635. and so Poppo (Zeitschr. f. d. Gymn. 1865 176) reads ib. VII 117 for ἀφιλοκάλητον. Plin. ep. II 3 § 8. Phauorin. 39 2.

ἀφιλοκομπέω Cyrill. in Io. 13 p. 727. -ία id. in Iesai. 41 p. 536. -ος id. in Leuit. p. 375.

ἀφιλόνεικος etymol. s. u. ἀδήριτος.

ἀφιλοξενέω 'Cyrill.' in Io. III (IV 284 Aub.).

ἀφιλοξενία Sibyll. VIII 304. 'Clem. Rom.' ep. I 35 p. 61 Bryennios.

ἀφιλόσοφος Wytt. ind. Plut. Greg. Naz. or. 20 in laud. Basil. p. 358. -ως Orig. c. Cels. III 76.

ἀφίστημι to sell, make over Strabo 478 *τοῖς Ῥωμαίοις τὴν βασιλείαν* (Madvig adu. I 558).

ἀφοδευτήριος schol. Eur. Or. 1450.

ἀφοράω II in Xen. l. c. Madvig adu. I 356 reads *ἀποροῦντας*.

ἀφορίζω aor. *ἠφώρισεν* Clem. Rom. martyr. 19.

ἀφοσιόω Plut. qu. conu. V 10 1 § 4.

ἀφρέω correct the barbarism 'dissyllable,' which also disfigures Mr Chandler's learned book on accents.

ἀφρίζω schol. Eur. Or. 993.

Ἀφροδίτη Clem. Al. str. VII § 75 *ἡ Ἀφροδίτης* Friday. cf. C. I. 6731. 6769.

ἀφρονευόμενος Eust. Il. VII 109 (Poppo).

ἀφροντιστέω schol. Ap. Rh. III 1013. Iustin. apol. I 17. Madvig adu. I 260 coni. in Eur. IT. 343.

ἀφρόντιστος II unregarded Eus. h. e. VIII 1 § 8.

ἀφρούρητος Plut. Flam. 10. App. Mac. 2.

ἀφρώδης schol. Eur. Or. 993.

ἀφυλακτέω c. gen. cf. Madvig's correction adu. I 351.

ἀφυλάκτως Eus. h. e. VI 8 § 5.

ἄφυλλος epigr. in Plut. Flamin. 9.

ἀφυπνόω II Herm. uis. I 1.

ἀφώτιστος schol. Ap. Rh. III 846. Steph. Byz. *Τάρταρος*. Hesych. *ἐπάργεμος*.

ἀχάλινος Hermes III 382 10 *γλώττας*.

ἀχανής II *χάσμα* Parmenid. in Sext. Empir. 213 23 Bekker. Hdt. VI 76 e coni. Cobet u. l.[2] 411. Theod. Prodr. c. hist. II 6 in rev. archéol. 1873 XXV 416. Plut. Eum. 16 *πέδιον*. id. Cat. mai. p. 353.

ἄχαρις Plut. II 148[a] (cf. Madvig adu. I 631). Luc. merc. cond. 30 (ib. 684). Hdt. I 38. 108 f.

ἀχάσμητος Eust. Il. XIII 41 (Poppo).

ἀχειρίδωτος Sozom. h. e. III 14 § 7.

ἀχειροποίητος Euagr. h. e. IV 27.

Ἀχερουσίας λίμνη Sibyll. II 339.

Ἀχέρων in Egypt Sibyll. V 484. *-οντες* ib. I 301.

ἀχηνέω see under *ἀδηλέω*.

ἀχθοφορέω Hesych. *νωτοφόρος*. C. I. 6272. Euagr. IV 7 § 18.

ἀχθοφόρος DCass. LXII 6 § 2.

ἀχλυώδης Plut. II 966ᶠ.
ἀχράς Eust. Il. XIII 589. Meleag. epigr. 1 30.
ἀχρειόω Eus. h. e. VIII 12 § 10. IX 11 § 2. m. P. 10 § 1.
ἀχρηματία Liban. IV 161 26. 682 28.
ἀχρηστολογέω etym. magn. Ἰάμβη.
ἄχρηστος IV 2 'gramm.' schol. Ap. Rh. III 753.
ἄχρις οὗ so long as Xen. Kyrop. V 4 § 8. until id. h. Gr. VI 4 § 37.
ἄχρονος Hieronym. in Fabric. bibl. gr. VIII 391 *ὑπὲρ γὰρ χρόνον ὁ ἄχρονος.* -ως Arius in Epiphan. haer. LXIX.
ἀχύνετος schol. Ap. Rh. III 530.
ἀχώρητος Hippol. philosoph. p. 283.
ἀχωρίστως Mansi conc. XI 637 fin.
ἀψεύδεια Eus. h. e. X 4 § 53.
ἀψηλάφητος 'eccl.' Ign. Pol. 3.
ἀψιμαχία DCass. LXIII 9 § 2.
ἀψίς 3 DCass. LX 22 § 1 *τροπαιοφόρος.*
ἀψοφητί schol. Eur. Or. 140.
ἀψυχοποιός Eust. Il. XIII 224. XVI 682 (Poppo).
ἀωροβόρος Hermes IV 65 ver. 55.
ἀωροθάνατος Bekker anecd. 24 22.
ἀωροθανής C. I. III 1071.
ἀωτίζομαι (for λωτ-) Aesch. suppl. 962 (Dobree and Madvig adu. I 197, who also reads *ἀώτισμα,* for *λώτισμα,* in Eur. Hel. 1593).
ἄωτον Agath. de imp. Iustinian t. II. p. 65 calls Damaskios and others *ἄκρον ἄωτον.*

Other references I struck out, on discovering them in Didot's Stephanus under *ἀδημοκράτητος, ἀκαλλῶς, ἄκκεπτον, τὸ ἄκοπον* med., *ἀμαυρῶς, ἀναπόσπαστος, ἀναποσπάστως, ἀναφάλας, ἀνδριαντάριον, ἀνέκδυτος, ἀνίλλωμα, ἄνουσος, ἀντεφόρμησις, ἀντιπράσσω, ἀντοδύρομαι, ἀνύστακτος* (Steph. and Suicer), *ἀπαμβλύνω, ἀπαράγραπτος, ἀπαραλύμαντος, ἀπαράμιλλος, ἀπαραφύλακτος, ἀπάρτισμα, ἀποδιυλίζω, ἀπορρευματίζω, ἀρτιχάρακτος, ἀσπρότης, ἀσυνουσίαστος, ἀταρτήρως, ἀτύμβευτος, Αὐδυναῖος, ἀχθηφορέω, ἄχνοος.*

JOHN E. B. MAYOR.

NOTES ON 'LIDDELL AND SCOTT'.

ἄγαμαι I 2 with dat. Plat. Symp. 179 C. II Eurip. H. F. 845.
ἀγείρω 2 *beg* Plat. Rep. 381 D.
ἀγὼν 1 Æsch. Agam. 845.
ἄκανθα 3 Ar. Vesp. 969.
ἀκανθὶς I Theocr. 7. 141.
ἀλλότριος with *gen. alien from.* Lysias 190. 12. (Or. 31 fin.)
ἀλυκὸς Ar. Lys. 403.
ἁμᾶ Theocr. 9. 4.
ἀμείβω B 2 with double accus. Æsch. Supp. 194.
ἀμέρδω I & II are probably two distinct words: see Curtius.
ἀμιθρέω Theocr. 13. 72 Ahrens.
ἀμφισβητέω πρός τι Plat. Phileb. 11 A.
ἄναιμος callous. Plat. Protag. 321 B.
ἀνατρέπω, ἀνατετραμμένος supinus. Ar. Ran. 543.
ἀνεμώνη Theocr. 5. 92.
ἄνευ III read *attulerit.*
ἀνθρακίζω means *roast* vetches &c.
ἀντιδιδάσκω Ar. l. c. is of *lyric* not *dramatic* poets.
ἀντιλογία: mention Platonic usage) (*useful discussion.*
ἀξίνη Soph. Antig. 1109.
ἀξιόχρεως has the other meanings. (1) *solvent* Dem. Chers. 101. (2) of a witness, *locuples* Dem. 1026. 19. (3) *adequate to* with gen. Dem. 381 s. f. (From Shilleto on Dem. F. L. § 144.)
ἀπογράφω: Add *ἀπογράφεσθαι ἀπόλειψιν register dissolution of marriage* Dem. 868. 16.

ἀπομάττω Dem. l. c. is of *wiping off lustral clay:* later used generally of lustration. Wyttenbach on Plut. Superst. 166 A. Ἀχιλλείων means *fine bread.*

ἀποτιμάω Dem. 262. 4 should be under II not III.

ἀποτρώγω: αὖλαξ in Theocr. l. c. is *swathe* not *furrow,* see under αὖλαξ.

ἀποφέρω *pay back, repay.* Add Ar. Eccl. 449.

ἁρμοῖ II Theocr. 4. 51.

ἁρμονία IV 2. Plato Rep. 397 B.

ἀρρώστως Æschin. 30. 5.

ἀσύνθετος Dem. l. c. See Shilleto.

αὐτὸς in *Ipse dixit* Plato Rep. 327 B.

ἀφαιρέω *suppress* Dem. 848. 5.

βαίτη Theocr. 3. 24, 5. 15.

βάτος Theocr. 7. 140.

βόσκω: mention its sense in Aristoph. as opposed to τρέφω, seen in γηροβοσκεῖν, πορνοβοσκὸς &c.: see Cobet V. L. p. 67.

γὰρ *anknüpfend,* see Shilleto on Dem. F. L. § 107: ἀλλὰ γὰρ see Riddell's *Platonic Idioms.*

γε μὲν δὴ = *nevertheless* Æsch. Ag. 661. Soph. Trach. 484 &c.

γηγενὴς = σπαρτὸς of Thebans. Trag. ap. Arist. Poet. 16. 2.

γραμματίδιον Dem. 1268. 14.

δαΐφρων Od. 15. 356 is of Anticleia.

δεῖνα, τὸ, in Aristoph. is not quite correctly translated *what's his name.* See Cobet N. L.

δέω B παντὸς δεῖν Plat. Soph. 221 D.

δὴ I 6: ὡς δὴ ironical Ar. Vesp. 1315. Plat. Gorg. 468 E: so ἵνα δὴ Plat. Rep. 420 E Meno 86 D: ὅτι δὴ Phædr. 268 D.

Δήλιος: Δηλιὰς Eur. H. F. 687.

διαδικάζομαι is rather to *settle disputed claims by arbitration* Dem. 864. 8.

διαπολιτεύομαι) (ἀντιπολιτεύομαι. Cobet N. L. p. 626.

διαπράσσω Mid. absol. Add Ar. Eq. 93.

διατείνω B 2. add Plat. Soph. 247 C.

διάφορα *expenses* Dem. 887. 8.

διήκω I add Thuc. 3. 21.

διόλλυμι *seduce.* Eur. Elect. 921.

διχῶς add Arist. Poet. 20 &c.

δοκέω II 3, for Æsch. Theb. 650 give Ag. 16.
δορὶς v. 1. Eur. El. 819.
δουράτεος = *wooden* in δ. ὀβελοῖσι Hom. Hymn. Merc. 121.
δύναμαι: Do Attics prefer ἠδυνάμην &c.?
δυσφρόνη Pind. l. c. read O for P.
ἔβενος Theocr. 15. 143.
ἐγκύκλιος III Arist. Eth. I. 3.
εἰ: VII 1. a. εἰ μὴ...γε means *tantummodo.* Add Ar. Lys. 943 Eq. 186 Av. 1680. Xen. Cyrop. i 4. 13.
ἐκεῖνος I 7 is misleading about Attic prose usage.
ἔκητι I Æsch. Eumen. 759.
ἐμβραχὺ: it should be stated that this word is used with *relatives,* see Cobet V. L. p. 208.
ἐμπλέκω metaph. ἐ. ἀοιδῇ Callim. Del. 29.
ἐμπυρεύω means *roast* Ar. Pax 1137.
ἐνάμιλλός τινι & πρός τι Plat. Rep. 433 D.
ἐνδέχεται III 2 fin. add Dem. 859. 12.
ἐνδιάασκον II is doubtful.
ἐξόμνυμι II 1: act. is found also Dem. 850. 18.
ἐξωμοσία add (2) *declining an office,* Dem. 381. 1.
ἐπεισαγώγιμος read *imported* of course.
ἐπέτειος add ἐ. νόσος Plato Rep. 405 C.
ἐπιβώστρεω: Meineke's *second* ed. is quoted, in *third* he reads ἐπιβῶται with Ahrens.
ἐπίδειξις Thucyd. 3. 16 cit. is *military demonstration.*
ἐπιπλέω III: ὁ ἐπιπλέων *the supercargo.* Dem. 885. 17.
ἐπιστρέφω II 3 has *acc.* Eur. Cycl. 299.
ἐπιχώρια *common things* add Ar. Plut. 342.
ἐργαστήριον 2 *gang* rather than *shop.*
ἔρμαιον add Dem. 986. 16.
εὐλόγως *accountably* Arist. Pol. 2. 9. 10.
εὐσταθέω *be favourable* Eur. Rhes. 317.
ἐφίημι IV absol. Dem. 862. 5, 1017. 23.
ἐφόδια to Ar. Ach. cit. add Dem. 390.
ἐχῖνος Ar. l. c. should be under II 1, not 2.
ζαχρεῖος Æsch. Suppl. 194.
ζωμὸς met. = *strength.* Ar. Eq. 360: and seus. obsc. Ar. Pax 885.

ἡδὺς II 3 seems = *foolish* Plato Rep. 337 D.
ἦθεος Soph. O. C. 18.
ἡμεδαπὸς Dem. 629. 28.
θάλασσα: surely the etymology from *ἅλς* should not be given now.
θαυμάζω II 3: the case of gen. and inf. from Thucyd. is wrong.
θώραξ II Ar. Vesp. 1194.
καθίημι = try experiment Dem. 858. 10.
καλαμίτης = Doctor (man of splints or probes) Dem. 270. 9.
κατακαλύπτω: pf. pass. pcp. Plato Meno 76 B.
κατακελεύω means *command silence.* Ar. Av. l. c. &c.
καταμέμφομαι means *distrust.* Thuc. 8. 106. Pind. l. c. &c.
κατασμύχω Theocr. l. c. = *be downcast.*
κατ-: The unfavorable sense of *κατὰ* in composition with verbs should be noticed Cobet N. L. p. 574.
κατορύσσω make away with, pass. Dem. 859. 8.
κίστη = *desk* Ar. Vesp. 529.
κμέλεθρον has no connexion with *μέλαθρον* acc. to Curtius.
κομιδῇ II 3 Dem. 987. 12.
κοχλίας Theocr. 14. 17.
κρίκος finger ring add Arist. Pol. 4. 2.
κριός IV is a different word Curtius Gr. Et. 426.
κυὼν: *κύνα δέρειν* Ar. Lys. 158.
λέμβος Dem. l. c. means *boat in tow*: Theocr. 21. 12.
λίβα Æsch. Eumen. 54.
λόγος often in Orators means *pretence* especially in pl.
λόγχη lanceate birth-mark Trag. ap. Arist. Poet. 16. 2.
λυγίζω Ar. Vesp. l. c. is of *dancers.*
μάλα: *εἰ τὰ μάλιστα* read Id. 232. 6.
μὲν: mention interrogative use and refer to Buttm. on Plat. Meno 82 B. A II 6. c. *μὲν. τε* very doubtful in Attic.
μετὰ: mention Tycho Mommsen's statistics of *μετὰ* & *σὺν.*
μισητία: Ar. Plut. l. c. means *greed.*
μισητος: mention Meineke's canon *μισητὸς hateful, μίσητος lewd.*
μισθὸς: *μισθοῦ* add Dem. 371. 6.
μονότεκνος add Eur. H. F. 1021.
μῶρος fem. Eur. Med. 60.

ναῦλος Dem. 882. 12 should be under II.

νὴ Δία: mention its use to introduce statement of supposed adversary.

νῦν δὴ is badly given: the meaning *lately* is not mentioned: *νῦν* alone sometimes has this meaning.

νυχεύω Eur. El. 181.

ὁμομηλὶς Theocr. 5. 94 Meineke Ahrens.

ὁπλότερος has surely nothing to do with *ὅπλον*.

ὁράω: add the meaning *look on as such and such,* see Buttm. on Dem. Mid. 533 fin.

ὀρθόω exalt add Plato Lach. 181 A.

ὄρος II 2 takes also *gen.* of amount with *ἐπὶ τὴν οἰκίαν* as Dem. 876 cit. IV 2 add Arist. E. N. V.

οὐ γὰρ ἀλλὰ add Eur. Supp. 570.

παγκληρία rather *prerogative* as Eur. Supp. 14.

παρασκευάζω B 2 Dem. 840. 27 is *act.:* the good sense is also found as Dem. 853. 1 in same sentence as bad.

περαίνω III *εἴς τι* add Plato Meno 76 A.

πέταυρον read Theocr. 13. 13.

πισεὺς dweller in plain Theocr. 25. 261 mss. Mein. Ziegl. Fritzsche.

πρακτικὸς unproductive Aristotelian sense) (*ποιητικὸς* add Pol. i. 4. 4.

πρὶν A 1 Ar. Vesp. 1063.

προσίστημι II 2 Eur. Andr. 232.

πρόσχημα I Soph. El. 525.

πρῶτον: the usage 'for instance' (like *αὐτίκα* and *εὐθὺς*) as Dem. F. L. 444. 5, cf. Dobree there, is not mentioned.

ῥινὸς of dead: Od. 12. 46.

σκάφη; add *sort of bulla* Arist. Poet. 16. 2.

συνήθεια II: is opposed to *τέχνη* as amateur knowledge to professional, Arist. Poet. 1. 4.

σχῆμα 8: add at end Plato Meno 76 A.

τεταρταῖος quartan fever Theocr. 30. 2.

τοκεῖς fore-fathers Od. 7. 54.

τότε μὲν...πάλιν δὲ Dem. 838. 13.

τουτάκις: Ar. Pax 1079 in mock Epic.

τυχὸν: add Dem. 302. 3.

ὑπάγω II: add *pass.* Dem. 423.
ὑπαὶ add Soph. Antig. 1035.
ὑπάρχω I *Act.* add Plato Gorg. 456 E.
φύω A 1 gen. of mother Eurip. Ion 3.
χράω B: is usually of a friendly loan) (*δανείζω.*
... C vi. *κεχρημένος* abs. add Eur. Supp. 327.

R. A. NEIL.

IN PETRONII SATYRICON. I.

[The following notes, in the handwriting of Friedrich Jacobs, are dated 'm. Aprili 1793,' and were purchased by me at Otto Jahn's sale pt. I n. 6511 J. E. B. M. I have added a few references in square brackets, marked M.]

Specimina nouae editionis et uersionis gallicae dedit du Theil magas. encyclop. IV n. 16 p. 499 sqq.

Trimalchionis cenam Neapoli esse habitam nouis argumentis docet Martorelli de theca calamaria II 703. 709. sqq. quem uide.

Codicem Tragurianum descripsit Wheler in his journey into Greece, Book I p. 23, qui eum Tragurii uidit et examinauit (ed. Londin. 1682 fol.).

Vide quae de difficultate critices in huius aetatis scriptoribus exercendae disputat Ernesti in praef. ad Sueton. XV.

F. M. Grapaldo in e[inem] seltenen Werke (de partibus aedium dictionarius Argentinae 1508 p. 2) benützte vollständigere Handschriften des Petronius. s. Journal d. Moden. Junius 1791.

Anmerkungen zum Petron von Reiske der Burmann'schen Ausgabe beygeschrieben. s. dessen Lebensbeschr. 177.

Adiciendum est glossarium rariores et difficiliores uoces cum explicatt. doctorum uirorum continens.

Schefferus ad Petron. in misc. obss. IX 185 sqq.

Sub Geo. Erhardi nomine latet Goldastus. Lessing collect. II 257 sq.

Fullo balneum. Clemens Alex. paedag. III p. 583 ed. Oxon.

Scaliger codicem suum descripsit e cod. Cuiacii qui hodie servatur in bibl. Leidensi.

Pro uno igitur habendi sunt codd. Cuiacii Leidensis et Scalig.

De fragmentis quae Petronio tribuuntur u. notam Hadriani p. 862 ed. Burm.

Gonsalas uulgatae lect. perpetuus defensor. c. V nos, ueteres ac uulgatas lectt. adserentes, quod institutum toto fere in opere seruandum proposuimus.

De aetate Petronii aliaque ad hunc scriptorem pertinentia uid. in bibl. crit. II 84 sqq. Wyttenb. ad Plutarch. XI 480.

Sur Pétrone oeuvres de St Evremond II p. 157.

Nodotio patrocinatur Ignarra p. 188 not. 8, qui ex locorum quorundam indiciis in eius fragmento obuiis temere concludit, ea quae dederit nonnisi a Petronii manu proficisci potuisse. Neque tamen eius Petronium esse ex omni parte absolutum opus, plura adhuc esse hiulca.

Chapter I.

CVM sic codd. et edit. uett. quam lectionem seruandam putaui, non quod eam ueram iudicem, sed quod in tam abrupto initio definiri nequit, quaenam ex pluribus emendationibus praeferenda sit. plurimi *num* ediderunt apposito post *inquietantur* interrogandi signo. alii *non*. est qui *nonne* malit. forte nam
quo enim, quod qū n̄ in codd. scribebatur.

FVRIARVM appositissimus est Longini locus π. ὕ. 15 *ὡς ἤδη νὴ Δία καὶ οἱ καθ' ἡμᾶς δεινοὶ ῥήτορες, καθάπερ οἱ τραγῳδοί, βλέπουσιν* Ἐρινύας quem loc. nemo contulit.

DATE MIHI DVCEM QVI ME DVCAT eleganter quoque dixisset, *date mihi, qui me ducat* omisso substantiuo. uide Corte ad Sall. Iugurth. LXXXVIII 12.

RERVM TVMORE quidam tamen codd. *uerborum t.* quod fere praeferendum iudico. sic enim recte componerentur *sententiae uanissimae* et a naturae ueritate longe abductae, et *tumida* earum *enuntiatio*. longe alio sensu interdum *rerum tumor* et *negotia tumentia* ab antiquis dicebantur de rebus, quae se

proferre et erumpere minantur, metaphora ducta de gemmis arborum, quae proprie *tumere* dicuntur. hoc sensu Vellei. II 15 § 2 *mors Drusi iampridem tumescens bellum excitauit Italicum* ubi uid. Ruhnk. Cicero ad Attic. XIV 5 *meam stultam uerecundiam, qui legari noluerim ante res prolatas, ne deserere uiderer hunc rerum tumorem.* Quint. II 10 § 6 ubi themata naturae ueritati quam simillima reddere optimum quidem esse ait; tum adicit *sed certe sint grandia et tumida, non stulta etiam et acrioribus oculis intuenti ridicula—alioqui tumor ille inanis primo cuiusque ueri operis conatu deprehendetur.* hoc se loco tueri potest uulgata lectio.

CVM IN FORVM VENERINT Senec. controv. III [præf. § 13] *agedum istos declamatores produc in forum; cum loco mutabuntur, uelut assueta classi et dilectae umbrae corpora, sub dio stare non possunt.*

IN PESTILENTIAM exquisitiorem cod. Samb. lectionem praetuli uulgatae *in pestilentia.* uet. gloss. *oraculi responsum in remedium epidemici mali,* sive *p.* simpliciter pro *pestilentiae tempore.* uide de hac antiptosi fusius disputantem Corte ad Sallust. de b. c. 19 p. 124. eiusmodi argumenta in declamationibus adhiberi nolit Quintil. II 10 § 5 *nam magos et pestilentiam et responsa et saeuiores tragicis nouercae aliaque adhuc magis fabulosa frustra inter sponsiones et interdicta quaeremus.* ubi ualde arridet coniectura, quam Wouweren proposuit; *et in pestilentia* (melius forte *in pestilentiam*) *responsa.*

PAPAVERE ET SESAMO hanc lectionem multis exemplis adstruxerunt uiri doct. temere nonnulli *pipere* reposuerunt contra codd. fidem. in *sesamo* codd. aberrant *sisamo, se sanxo* et *sansuco* exhibentes. *papauer* et *sesamum* iunxit Aristoph. au. 160 *τὰ λευκὰ σήσαμα καὶ μύρτα καὶ μήκωνα καὶ σισύμβρια.* comparat I. Dousa praecidan. I 1 Plaut. Poenul. I 2 112 *Ag.* obsecro hercle, ut mulsa loquitur! *Mi.* nihil nisi laterculos, sesamum papauerem-que triticum et frictas nuces.

II.

[QVI INTER HAEC NVTRIVNTVR, NON MAGIS SAPERE POSSVNT, QVAM BENE OLERE, QVI IN CVLINA HABITANT In the first of G. Studer's two papers 'über das Zeitalter des Petronius Arbiter' (Rhein. Mus. N. F. 1843 68) he supposes that Jerome (ep. 130 ad Demetriad. c. 19), where he cites (Mart. II 12 4) *non bene olet, qui bene semper olet,* as from Petronius, was deceived by a dim recollection of this passage. M.]

IN CVLINA HABITANT argutantur in hoc loco interpretes. quis tamen miretur *coquos* male olentes dici, nisi qui nodum in scirpo quaerat? neque Burmannus audiendus, qui Encolpium his uerbis peruersa sui temporis studia insectari arbitratur, quo nimirum adulescentes arti coquinariae tam impense operam dederint, ut desertis rhetorum scholis totum diem in culina consumerent. mera sunt haec somnia, quae sana ratio interpretandi respuit. cap. 70 (ad quem locum uidendus N. Heinsius) *notaui super me positum cocum, qui de porco anserem fecerat muria condimentisque fetentem.* docte Böttiger im d. Merkur 1794 p. 302. de *culinis* interpretatur *quae erant loca publica in suburbanis, inopum destinata funeribus,* docente Aggeno ad Frontin. p. 60. ed. Goes. et Iul. Pontedera ep. crit. p. 103. ibi Dea Mephitis sacellum habuisse dicitur, propter grauem loci odorem. Adler Beschr. v. Rom p. 200. sed tum Petronius scripsisset *in culinis.*

LEVIBVS ATQVE INANIBVS SONIS *κενοῖς καὶ κουφοῖς.* Longinus *π. ὕ.* 29 *κουφολογίαν* uocat.

LVDIBRIA autem sunt *φάσματα uanae corporum species* ipsis corporibus oppositae. res fictas pueris in scholis propositas *falsas rerum imagines et inania simulacra* appellat Quintil. X 5 [§ 17].

DECLAMATIONIBVS CONTINEBANTVR hanc omnium codd. lectionem Burmannus contra criticorum coniecturas defendere conatur. exempla tamen, quae in hanc rem excitat, uix satis euincunt quod uoluit. quod enim dixerunt ueteres *exercitatione continere* ad nostrum locum non pertinet; neque ii loci

huc faciunt, quibus *continere* pro *tenere*, vel *coercere* positum est. eius autem significationis, quam hic habere deberet, ut sit, crebris *declamationibus exercebantur*, exemplum adhuc desidero. nondum me paenitet coniecturae, quam protuli in *Spec. Emend.* p. 85 *nondum iuuenes declamatoribus committebantur.* deinde certissimam Burm. emendationem, *atque* pro *aut* scribentis, in textum admisi.

INGENIA DELEVERAT si uera est lectio, plus dixit Petronius quam dicere uoluit. non enim penitus *extinguunt* ingenia declamatores, sed uires iis et robur innatum detrahunt. Quintil. II 12 [§ 8] *confitendum est etiam detrahere doctrinam aliquid, ut limam rudibus et cotes hebetibus.* quin *delere* fortius etiam esse uidetur atque *extinguere.* Cicero de harusp. resp. § 6 *Sic T. Annius ad illam pestem comprimendam, extinguendam, funditus delendam, natus esse uidetur.* idem in Verr. diu. § 26 *omnino improbitas, id quod populus romanus iamdiu expostulat, extinguenda atque delenda sit.* etsi a damnanda codd. scriptura longissime absum, haud tamen scio an Petr. scripserit *nondum umbraticus doctor ingenia detriuerat.* h. e. imminuerat. Tacit. Hist. II 76 § 8 *si quid ardoris ac ferociae miles habuit, popinis et commissationibus et principis imitatione deteritur.* Quintil. II 8 § 10 *non enim deterendum id bonum, si quod ingenitum est, existimo, sed augendum.* Ausonius epigr. 64 *aerea mugitum poterat dare uacca Myronis,* | *sed timet artificis deterere ingenium.* Taciti annal. I 1 *temporibusque Augusti dicendis non defuere decora ingenia, donec gliscente adulatione deterrerentur*, si uera est coniectura Aemil. Ferret. cui Lipsius adiecit calculum. Quintil. X 1 § 27 *praecipueque uelut attrita quotidiano actu forensi ingenia, optime rerum talium blanditia reparantur.*

[PINDARVS NOVEMQVE LYRICI Tzetz. de differentia poetarum 18—22 in Meineke comici II^1 1245 *τοῦ λυρικοῦ κύκλου δὲ σύστημα τόδε·* | *Κόριννα, Σαπφώ, Πίνδαρος, Βακχυλίδης,* | *Ἀνακρέων, Ἴβυκος, Ἀλκμάν, Ἀλκαῖος,* | *Στησίχορός τε καὶ Σιμωνίδης ἅμα,* | *δεκὰς ἀρίστη παντελὴς πληρεστάτη.* M.]

HOMERICIS VERSIBVS CANERE TIMVERVNT sensus fortasse: cum lyrici nouum scribendi genus inuenerunt, timentes scil. ne Homerum sequentes caderent, quem in suo genere nemo imitari potest. *Homerici uersus* sunt epici, iisque totum epos significa-

tur. aliud est autem Homericis uersibus scribere, aliud Homericum etc. Homerici erant, et esse uoluerunt nonnulli ex lyricis, summi poetae spiritum in diuerso genere aemulantes[1]. Homericis uersibus Petronius dixit pro spiritu Homerico, adeoque sublimi. sic enim de Homero statuebat antiquitas eum omnes sublimitate et magniloquentia pone se relinquere et in omnibus carminis partibus humani ingenii modum et mensuram excedere. iis itaque qui in hoc uel alio quouis scribendi genere magniloquentiae studuerunt, nulla laus maior erat quam si quis eos ad Homeri exemplum accessisse diceret. commode laudauit Heinsius Longin. *π. ὕ.* 3 *οὐ γὰρ μόνος Ἡρόδοτος ὁμηρικώτατος ἐγένετο. Στησίχορος ἔτι πρότερον, ὅ τε Ἀρχίλοχος. πάντων δὲ τούτων μάλιστα ὁ Πλάτων.* quae cum ita sint, dubitari nequit, corruptam esse lectionem *timuerunt*, et menti scriptoris nostri plane contrariam. tantum enim aberant *Pindarus et nouem lyrici* ut Homerico spiritu canere timerent, ut nihil magis in uotis habuisse uideantur. ueram igitur uel uero proximam esse iudico coniecturam Heinsii *sustinuerunt* proponentis. Petron. c. 116 30 *sin autem urbanioris notae homines sustinetis semper mentiri, recta ad lucrum curritis.* ubi uide interpp.—(Daniel Heinsius *non timuerunt* legi posse iudicat).—deinde cum unus Scaligeri cod. pro *canere* exhibeat *tonere* suspicatus est idem uir acutissimus *tonare* legendum esse. Propert. III 15 40 *qualis Pindarico spiritus ore tonat.* ubi uide Burm. sec. et ad anthol. lat. I 370. Martial. VIII 3 14 *aspera uel paribus bella tonare modis.* apud Martialem VII 24 *Phoebe, ueni, sed quantus eras, cum bella tonanti | ipse dares Latiae plectra secunda lyrae,* imperiti librarii *canenti* substituerunt. de oratoribus passim occurrit eadem metaphora. iis quae Burmannus attulit unum adiciam Columellae locum I pr. § 30 *neque ille ipse Cicero cesserat tonantibus Demostheni Platonique.* ipse Cicero, Aristophanis uersum excitans, *Periclem fulgurare, tonare, Graeciam permiscere* dixit. Plin. ep. I 21 ad Aristoph. et Cicer. loca respiciens: *non enim amputata oratio et abscissa, sed lata et magnifica et excelsa tonat, fulgurat, omnia denique perturbat ac miscet.* Quintil. p. 624 24. Longinus 12 de Demos-

[1] [*sensus...aemulantes* a later addition.]

thene: *οἷον καίειν δὲ ἅμα καὶ διαρπάζειν, σκηπτῷ τινι παρεικάζοιτ' ἂν ἢ κεραυνῷ.* plura uide ap. Oudend. ad Lucan. I 578. totus itaque locus fortasse sic constituendus est: *nondum iuuenes declamatoribus committebantur, cum Sophocles atque Euripides inuenerunt uerba quibus deberent loqui.* (Ruhnk. ad Aquil. Roman. p. 142 laudat emendationem nescio cuius *quibus deceret loqui* corrigentis. bene.) *nondum umbraticus doctor ingenia detriuerat, cum Pindarus et nouem lyrici Homericis uersibus tonare sustinuerunt.*

ACCESSISSE VIDEO. GRANDIS sic cum Burmanno hunc loc. ex certissima Turnebi emendatione edere non dubitaui. cod. Memmii *accessisse et ideo grandis.* reliqui in *accessisse et* omnes consentiunt. nec mirum. omnes enim, qui aetatem tulerunt, Petronii codices ex uno eoque uitioso et lacunoso codice profluxerunt. nullo autem modo fieri potest ut uerba *grandis —exsurgit* cum praecedentibus cohaereant.

GRANDIS EXSVRGIT abrupta uerba, quae ne aliunde in hunc locum irrepserint uereor. certe si abessent, nihil abesse uideretur. ceterum *maculosa* oratio sic opponitur *pudicae,* ut *turgida grandi.* ut autem *pudica oratio* ea esse debet, quae se simplicitate sua et naturali pulcritudine commendet, in qua nihil sit fucati, nihil ad plausus captandos studiose arcessiti; *maculosa oratio* procul dubio ea est, in qua ornatus, panni purpurei et laciniae undecunque decerptae (*sententiae extra corpus orationis expressae* cap. 118) naturalem simplicitatem corrumpant et aequabilem orationis cursum impediant. *maculam* autem de quacunque parte diuersi cum toto corpore coloris dici, passim a doctis uiris demonstratum est. Plinius h. n. VIII § 184 *insigne ei in dextro latere candicans macula cornibus lunae crescere incipientis.* sic *labes* ap. Ovid. a. a. I 290 *candidus armenti gloria taurus erat; | signatus tenui media inter cornua nigro.| una fuit labes: cetera lactis erant.*

SIMVLQVE CORRVPTA ELOQVENTIAE REGVLA STETIT ET OBTINVIT sic hic locus scribendus erat ex codd. fide. Petronius dicit, ab eo inde tempore quo uentosa illa et turgida asiaticorum rhetorum loquacitas Athenas commigrauit, sensus pulcri et ueri corruptus est et uitiosa adeo dicendi ratio obtinuit; haec est *corrupta* siue *praua* eloquentiae regula. recte autem *stetit*

et obtinuit. stare enim est *locum aliquem obtinere:* (unde de fabula dicitur *eam stetisse,* si placuerit) *durare* et *defixum esse.* Propert. III 8 18 *inque meum semper stent tua regna caput.* III 11 64 *ingenio stat sine morte decus.* hinc ap. Persium IV 12 *cum fallit pede regula uaro* h. e. cum minus firma est. Burm. ad Propert. III 3 24. sic *ἵστασθαι esse* significat docente Dorville ad Charit. p. 303 et Wyttenb. in Iulian. or. I p. 33. bibl. crit. III (2) 43. qui *obmutuit* corrigunt neque sensum bonum afficiunt, et personificationem admittunt intolerabilem (uide tamen Gonsalam).

SANI COLORIS in toto hoc loco elegans est orationis cum corpore humano comparatio. praeiuit Cicero de corrupta eloquentia disputans in Bruto § 51 *ut semel e Piraeeo eloquentia euecta est, omnes peragrauit insulas; atque ita peregrinata tota Asia est, ut se externis oblineret moribus, omnemque illam salubritatem Atticae dictionis et quasi sanitatem perderet, ac loqui paene dedisceret.* ut hic *sanitas* ad corpus humanum eiusque elementa respiciunt, sic apud nostrum *sanus color,* et *cibo pasta; enituit* et *senectutem.* Vell. I 18 *una urbs Attica pluribus sanae eloquentiae, quam uniuersa Graecia, operibus floruit* ut h. l. praeclare correxit Ruhnk. in hist. orat. Gr. p. XXXVI. Quintil. XII 10 § 15 *aridi et exsucci et exsangues. hi sunt enim qui suae imbecillitati sanitatis appellationem, quae est maxime contraria, obtendunt;* de iis agens, qui Atticorum imitatores uideri uolebant. autor dial. de c. c. eloq. 21 *oratio autem, sicut corpus hominis, ea demum pulchra est, in qua non eminent uenae, nec ossa numerantur, sed temperatus ac bonus sanguis implet membra et exsurgit toris, ipsosque neruos rubor tegit et decor commendat.*

EXCITVM FECIT tuetur Burm. laudato Casaubono ad Sueton. Neron. 46.

POSTQVAM AEGYPTIORVM omnes qui de hoc loco egerunt, uariis interpretandi uiis temptatis, denique fassi sunt ignorantiam suam. de uerborum tamen integritate uix dubitari potest. fortasse, cum olim pictores in magnis tabulis parietibusue pingere solebant, Aegyptii sub Petronii aeuum primi paruas tenuesque imagines exarare coeperunt. quae cum breui tempore neque magna cum difficultate absolui poterant, Petronius Aegyptios artis compendium inuenisse ait, quo ipsa ars

pessum data esset. sed haec, ut omnes interpretum huius loci explicationes, mera coniectura nituntur. *Ignarra* de palaestra Neap. 124 sq. *Aegyptiorum audaciam* interpretatur de more huius populi, ferarum membra cum humano corpore coniungendi, ut nec pes nec caput uni formae redderetur. ausi praeterea sunt et pro columnis calamos et pro fastigiis pingere harpaginetulos et totas adeo architectonicae rationes interuertere. hoc pingendi genus etiam exteris qui Alexandriae uersabantur placuit. erat autem facile monstra ad libidinem efficta, aut calamos aedesue sine arte tabulis illinere; ita ut illa Aegyptiorum audacia semel probata iuuenis tribus quattuorue diebus ad graphicen informabatur. atque haec est illa uia compendiaria, quam uetustae graphicae detrimento fuisse Petronius non sine causa queritur. aliter Aegyptiorum audaciam interpretatur Böttiger in d. Vasengem. 1 p. 93 not. et Ween zu e. Archaeol. d. Malerei p. 26.

FRIEDRICH JACOBS.

ON AN INSCRIBED GREEK VASE WITH SUBJECTS FROM HOMER AND HESIOD [1].

THE kylix which forms the subject of the present paper, and which I have reason to suppose unpublished, possesses considerable interest not only for professed archaeologists, but for all classical scholars. The beauty of design and clearness of execution which distinguish it might recommend it to all lovers of ancient art. But a still higher interest attaches to the choice of subjects, and the inscriptions which illustrate those subjects, for I think that I shall be able to prove the presence in this case of literary taste and judgement in the artist. It is notoriously very seldom that we find on vases scenes which really correspond to the descriptions of the Epic poets. But in the case of our vase the correspondence between the scenes depicted by the artist and the words of Homer and Hesiod is so unusually close that I scarcely think it rash to claim some connexion between them.

The period of the vase is not very hard to determine approximately. It was found[2] in a grave at Kamirus in Rhodes and belongs to the class which bear red figures on a black ground. The style is transitional or early fine. The character of the drawing points to a period when a good deal of archaism lingered in the treatment of subjects, but the power of execution had reached a high point. The character of the epigraphy is such as is found in monuments of the

[1] Read before the Cambridge Philological Society, 9th November, 1876.

[2] In the excavations carried on at the public cost by Messrs Salzmann and Biliotti. A splendid vase from the same excavations bearing the subject of the surprise of Thetis was published by Mr Newton in the Fine Arts Quarterly Review for 1864.

latter half of the fifth century B. C. To this period, on all grounds, our vase may be safely assigned; and with the more probability because the city of Kamirus is not heard of after the founding of the new city of Rhodus in B. C. 408.

I will take up in order the three pictures of the kylix, beginning with that of the inside (see plate A). We have here a central group and an outer band. In the midst is Thetis goddess of the sea, her head bound with a diadem bearing ornaments which remind us of the modern coronet, and her body clad in a long chiton. She looks back in anguish, with her right hand she seems to repel something, her left hand tears her dishevelled locks. The motive of this action is not obvious owing to the broken state of our vase, but there can be no doubt that Peleus is stooping behind her and clasping with both arms her waist that she may not escape by means of the transformations so usual in all divinities of water. It will be remembered how rapid are the changes of shape which are passed through by Nereus in the grasp of Herakles, and by Proteus when seized by Menelaüs. There is probably an allusion to these transformations in the sea-monster and the sea-snake which appear on the vase on either side of Thetis. It is indeed quite natural that the Princess of the Aegean should be guarded by sea-monsters, as she is on the Portland vase and other monuments. But frequently on vases we find in the place of these guardians animals of the land, such as lions, which must needs symbolize the swift metamorphoses of the Nymph. Thus on a kylix of the British Museum (no. 828 of the catalogue of vases[1]) which also represents the seizure of Thetis, a lion is seen on the back of Peleus, biting him. In an amphora of the same Museum a lion is springing on the back of Peleus, and at the same time a strange transformation is taking place in the form of the Goddess herself, whose head and neck are actually becoming those of a lion. This is the way in which the undeveloped symbolism of early Greek art chooses to express the notion of

[1] Catalogue of the Greek and Etruscan Vases in the British Museum by Messrs Newton and Birch.

the Goddess taking the shape of a lion to escape from her ravisher. In the first case two, in the second three successive stages of her transformation are represented as contemporary by artists unacquainted with the differences between the methods of painting and poetry so familiar to us since Lessing. So the sea-monsters may either be the natural attendants of Thetis, or may indicate some of the forms in which she tried to elude her pursuer. The little altar or cippus at her feet occurs elsewhere: what is meant by it is unknown.

The name ΘΗΤΙΣ is written above, where the Η may be the mere blunder of the artist, but at the same time it should be noted that an Η does occur in the kindred word Τηθύς. Peleus' name no longer appears.

In the broad border round this group the Nereid sisters of Thetis, her younger and less honourable sisters, fly in panic terror to tell Nereus and Triton of the daring intrusion of Peleus. Nereus here, as mostly on vases, with long white hair, clad in chiton and himation, sits serenely on a throne, bearing in one hand the sceptre, the symbol of sovereignty, in the other a dolphin to shew of what realm he is master. The head of Triton is in front bare, he is clad in a chiton, and his body ends in a fish's tail. He too bears sceptre and dolphin. The names above ΝΗΡΕΥΣ and ΤΡΙΤΩΝ leave us not the smallest doubt in the attribution of these figures, which are full of interest. We have here a full sketch of the marine mythology before Poseidon was adopted into the Greek Pantheon. As Nereus represents the dynasty before Poseidon so Triton represents that which preceded Nereus. In later times Triton became a mere attendant sprite of King Poseidon; but there was a time when he was looked on as himself a powerful sovereign. The form, half-man, half-fish, like that of the Phoenician Dagon, must have originated in a time when the Hellenic race had not got very far beyond mere naturalism. In the Vedic hymns Indra in his capacity of lord of water is termed *trita*, and we may conjecture that Triton represented to the ancestors of the Hellenes water whether in sea, lake, or stream, not long

after they had migrated from the primitive seats of the Aryans.

The Nereids represented are Kymo, Glauke, Kymothoë, Galene, Pasitheë or Hippotheë, and a sixth whose name is lost; for I think that we are justified in thus correcting from the list in Hesiod's Theogonia the readings ΚΥΜΩ, ΓΛΥΚΗ, ΚΥΜΑΘΕΑ, ΓΑΛΕΝΗ, and .... ΘΕΑ of the vase. In attitude and action they present charming varieties. Kymo clutches with both hands her escaping peplos, Galene's hands are wildly stretched, the nameless sister seems to be repeating the tale to Nereus, Kymothoë rushes to Triton tearing her long hair. So too the chiton of Kymo with broad ornamental border contrasts with the plain but evenly folded garment of the nameless Nereid and the more disordered dress of Kymothoë[1].

I would gladly delay longer over this lovely picture, but the representations of the outside of the kylix claim our attention (see plate B). Of these the first represents the world-renowned combat of Diomedes and Aeneas which is narrated in the fifth book of the Iliad. Pandarus, it will be remembered, has aimed an arrow at Diomedes, and aimed in vain. He struck the enemy indeed, but subdued him not, for Sthenelus drew the arrow; while Pallas infused fresh vigour into the limbs of Diomedes, and took the veil from his eyes that he might distinguish between gods and men. 'Fight not thou,' she added, 'with the rest of the immortals, 'but if Aphrodite come against thee, her strike with keen 'spear.' Diomedes returns to the battle and soon there come against him riding in one chariot Pandarus and Aeneas, both burning to stop his ravages among the Trojan troops. Diomedes awaits them on foot aided only by his heavenly guardian. Aeneas guides the car; Pandarus with boastful speech hurls his spear at Diomedes, which pierces the shield and grazes the breastplate. But Diomedes' spear, guided by the hand

[1] See Overbeck's 'Bildwerke zum Thebischen und Troischen Heldenkreis' page 172 ff. for a list of all the ancient representations bearing on the story of Peleus. The novel feature in our vase is the appearance of the names of the Nereids and of Triton.

of Pallas, flies with more effect. Pandarus is struck in the face and falls headlong, a corpse, from the chariot. Aeneas then also springs to the ground to protect his body.

> Out[1] from his car with shield and spear Aeneas swiftly sped,
> For fear some fell Achaean hand should drag away the dead,
> As stalks the lion in his might, he trode the body near,
> And screened it with his orbëd shield and fenced it with his spear:
> Well-minded he the foe to slay who dared to venture nigh
> His fallen friend, and terribly rang out his battle-cry.
> Then Tydeus' son a mighty rock uplifted from the plain,
> Which two strong men of modern mould to raise might strive in vain,
> Yet lightly with unaided force that hero swung it high,
> And on Aeneas' side it fell where join the hip and thigh.
> The hip it struck, the socket crushed, and both the muscles tare,
> And from the bone with jagged edge the tender flesh it bare.
> The hero sank upon his knee, and on his hand he leant,
> And darkness as of utter night before his eyeballs went.
> And now Aeneas' lordly soul had been to Hades swept,
> But Aphrodite, child of Zeus, swift to his succour leapt,
> Who bare him to Anchises erst what time his herds he kept.
> Around her well-belovëd son her glistening arms she cast,
> And in her garment's shining folds she wrapped him safe and fast,
> A refuge sure from weapons keen, if any Danaan foe
> From chariot swift against his life should aim a deadly blow;
> Thus her dear son aloft she bore from strife that raged below.

Every reader will remember what follows; how Diomedes on foot swiftly pursues the flight of Aphrodite, and coming up with her drives his spear through her peplos and wounds her tender hand, how in terror she drops her son whom Phoebus Apollo protects with a thick cloud, and flies to Olympus.

The moment chosen by the artist is that in which Aphrodite descends to save her son. Diomedes, behind whom stands armed his guardian goddess Athene, has drawn his sword and moves with shield advanced on his already vanquished foe. Aeneas has sunk to his knee, and in his side appears a wound from which the blood flows. His spear is already broken against the chest of Diomedes, his left hand still grasps his shield, and with his right he seems to be feebly struggling to raise his sword. His mother, behind him, has grasped in each of her

[1] *Iliad*, v. 297. I trust I shall be pardoned for adding another to the many versions of this passage.

hands one of his arms, and seems about to draw him backward. Between the warriors is an object of indefinite outline, which I was at first inclined to take for a representation of a mist or cloud interposed, although if it be so the artist has confused the agency of Aphrodite with the later interference of Apollo. The legends are traced with free and practised hand ΑΘΗΝ(ΗΣ) ΔΙΟΜΗΔΗΣ, and ΑΦΡΟΔΙΤΗΣ ΑΙΝΕΑΣ, where the only remarkable thing is the use of the possessive case, which here seems to imply that Diomedes is the champion or darling of Athene, and Aeneas of Aphrodite, though it must be confessed that on vases the possessive case is often used apparently without reason.

Before proceeding to the further discussion of this scene I will briefly describe its counterpart, painted on the opposite side of the kylix. Here we have represented another single combat celebrated in poetry. In the 'Shield of Herakles' ascribed to Hesiod, we read how Herakles with Iolaüs as charioteer set out on a journey to the court of Keÿx, and how Pallas met them and joined their chariot. She spoke of a severe combat which awaited Herakles with Kyknus son of Ares, and warned the Theban hero that when he should have overthrown Kyknus he must not consider the battle as won but prepare to receive Ares himself, eager to avenge the death of his son. Kyknus approaches, and in the temple of Apollo meets the foe, when both he and Herakles spring from their chariots and advance against one another, each supported by a guardian deity. They fought, says the poet, like two vultures contending for the body of a mountain goat or wild stag, slain by the random shaft of a neglectful hunter.

> Then[1] Kyknus bent to slay the son of Zeus who rules on high,
> In haste against his shield divine a brazen shaft let fly,
> Which pierced it not, for heavenly gifts all hostile force defy.
> But Herakles, in swift return, Amphitryon's offspring brave,
> Between the foeman's helm and shield his forceful weapon drave;
> Where underneath the jaw to view the sturdy neck lies bare,
> The good ash-shaft went stoutly in and both the muscles tare.
> And Kyknus fell as falls the oak, or from the mountain's crown
> Stricken by the smouldering bolts of Zeus, the rock comes rattling down.

[1] *Shield of Herakles*; line 413.

So fell he, and his brazen arms rang out a warning dread;
Yet patient stood the child of Zeus and spared to spoil the dead.
The murderous Ares' dread attack he waited calmly there,
But like the lion's o'er the spoil his eyes in fury glare,
The lion's who with deadly claw crushes the stricken prey,
And eagerly from out its heart tears the sweet life away.
His cruel breast with burning rage and spite is fillëd high,
And fiercely with his restless tail he lashes flank and thigh:
His eye is fire, the ground he paws, and none who love the hunt
Shall dare to press more near, or meet his fury front to front.
So sternly stood Amphitryon's child, still thirsting for the strife,
And waited Ares' swift attack, his soul with anger rife.
And fiercely Ares forward pressed with grief and rage replete,
Thus loudly shouting for the fray did each the other meet.
As headlong from some mountain-crest a loosened rock may dash,
And madly leap the slopes adown while loud the echoes crash,
But if a jutting crag it meet that bars the downward course,
It stops and on the bulwark spends in vain its baffled force;
So fiercely Ares, lord of cars, and with a crash so rude,
Came rushing on, and so the foe stood strong and unsubdued.
But she whom aegis-bearing Zeus of children loves the best,
Athene, with that aegis armed to Ares closer pressed,
And gazing sternly, to his face these winged-words addressed,
'Ares, restrain thy mighty force, thy hands that none may stay,
''Tis not thy fate from Herakles to bear the spoils away,
'The long-enduring son of Zeus not e'er shalt thou lay low,
'So quit the field ere yet in me thou find a second foe.'

By the vase-painter the moment of Kyknus' death is chosen. Athene, whose feet and chiton alone are visible, stands to the extreme left, leaning on her spear. Herakles rushes forward clad in a chiton and the skin of the Nemean lion. With one hand he plunges his spear into the neck of Kyknus, in the other he bears a shield of Boeotian form. Kyknus, who has already received wounds in chest and thigh, has sunk on his knee, and his spear breaks against the body of Herakles. Behind him, Ares is rushing hotly into the fray clad in full armour, his shield bearing the device of a bull's head, and a sword hanging at his belt. The legends are (ΑΘΗΝΗΣ) ΗΡΑΚΛΕΟΣ, ΚΥΚΝΟΣ ΑΡΗΟΣ, where the genitive forms of the names of the two protecting divinities may be explained on the principle already enunciated. That the name of Herakles should also be in the genitive is probably due to the carelessness of the artist.

I have not met with any vases except the present which give representations of the contest of Diomedes and Aeneas, at all events none giving their names. On the other hand, the contest of Herakles and Kyknus has been frequently treated. It is the subject of a relief in the Theseum still to be seen at Athens. The vase-representation that most nearly resembles the present one occurs on a somewhat archaic amphora of the British Museum (No. 586), with black figures on red ground. The legend which accompanies it is not intelligible. Herakles, clad in lion's skin, armed with club, his quiver slung behind his shoulders, is trampling on Kyknus, who has fallen on one knee; behind the combatants respectively are Pallas and Ares, the latter advancing his shield to cover Kyknus. Both Ares and Kyknus are armed as Greek hoplites. In the Museum catalogue of vases this scene is described as a contest between Athena and Herakles on one side and two giants on the other; and this interpretation would naturally suggest itself as the true one until the present vase appeared with its satisfactory inscription. On another amphora (No. 552), Kyknus is represented as retiring, his retreat covered by Ares. Herakles advances clad in lion's skin and drawing a sword; behind him stands Pallas thrusting with a spear. The combatants are separated by a bearded male figure, who wears a himation, and raises his hands as if to warn both back. This strange interposing figure is very usual on vases in the contests which are set down as those of Herakles and Kyknus, one of the most interesting instances being on an archaic oenochoe figured in Gerhard's Auserlesene Vasenbilder (Vol. III. p. 122). In this instance, Herakles, clad in lion's skin, and holding shield and spear, advances against Ares, who is hurrying forward to protect Kyknus, who lies stretched on the ground. Behind Herakles stands Pallas, between him and Ares is this same bearded figure, holding a thunderbolt in upraised hand, and, therefore, in all probability standing for Zeus himself. Behind the combatants are their chariots, that of Ares guided by Phobos, that of Herakles by Iolaüs.

I think that I am justified in saying that the selection

of these subjects and the manner in which the details are treated indicate literary taste, and an attempt rather to illustrate passages in the great Greek epics than to repeat merely traditional representations. In the first place the mere forms of the letters shew a hand used to writing, the hand of no illiterate man. In the second place, there is something about each of the three scenes to render it probable that passages from the epics were in the painter's mind. With regard to the scene containing the adventure of Peleus and Thetis, as the epics which treated of this adventure are lost, we are unable to judge whether the vase-painter has closely followed those epics. It is however observable that all the names of the Nereid nymphs in the legend occur in the list of those nymphs in Hesiod[1], and this coincidence is hardly likely to be the result of mere chance. The combat of Aeneas and Diomedes is, I think, treated of by Homer alone of ancient poets, and there is so much agreement between the details mentioned by Homer and those of the vase-picture, that we may fairly assume the painter to have drawn his inspiration from the poet. There are indeed also differences between the two. The body of Pandarus and the rock hurled by Diomedes neither appear on our vase, and it is likely, though in consequence of the broken state of the vase it cannot be said positively, that they never were there. Nor does Homer speak of Pallas as actually present at the battle, as we see her in the painting. But these discrepancies may be readily accounted for by considering the strict requirements of Greek art, and the necessity of an exact balance in the composition. Pallas is necessary to balance Aphrodite, and if the painter had introduced Pandarus as a corpse on the ground, he would have had to make Kyknus on the other side of the vase also a corpse, which did not suit his intentions. The broken spear of Aeneas, of which Homer says nothing, is I think a merely symbolic addition of the painter, to image the defeat of the owner of the spear. Kyknus' broken spear seems to have the same meaning. Lastly, let us take the combat of Herakles and Kyknus. From what I have above said of other pictures

[1] *Theogonia*, l. 349.

of this contest it will appear that there are in the present instances innovations, and further that the result of these innovations is to bring the representation far nearer to the actual words of Hesiod. I allude especially to the absence of Zeus, who is so usually interposing in the combat, but who is omitted by Hesiod. Of the legend of his interference we find a trace elsewhere, in Apollodorus, who relates that when Herakles was contending against Kyknus, son of Ares and Pirene, Zeus separated the combatants with a thunderbolt. I think that this circumstance was of the essence of the early legend, and even in Hesiod there is a trace or reminiscence of it (line 383),

> μέγα δ' ἔκτυπε μητίετα Ζεὺς,
> κὰδ' δ' ἄρ' ἀπ' οὐρανόθεν ψιάδας βάλεν αἱματοέσσας,
> σῆμα τιθεὶς πολέμοιο ἑῷ μεγαθαρσέϊ παιδί.

But in the actual combat it is Athene, not Zeus, who interferes, and her interposition does not save Kyknus, in all which respects our vase-painter closely follows the version of Hesiod rather than the current story.

Further it seems to me to savour of distinct purpose that a Homeric battle on one side of the vase balances a Hesiodic on the other. For as in the pediments of Greek temples, so in that class of vase-pictures, which bears much resemblance to the groups in temple-pediments, balance is all-essential. In the kylix this is especially the case. We have a large number of them by the painter who signs ΔΟRΙΣ[1]; in most of which the subject is from the older epos, and in all cases a most careful balance of figure against figure, and group against group is maintained. The present vase is not by that artist; the inscriptions are far less archaic, and the treatment in many respects different, but we find the same careful balancing of heroes, gods, and attitudes, one against the other, which strikes us so forcibly in the case of the Aegina pediments.

I fear that our vase is too late to throw any light on the vexed question of the origin of the Homeric poems. I suppose that there is no doubt that those poems were by B.C. 400 in much the same condition as they are in now. With regard to

[1] Mr A. S. Murray has kindly lent me prints of many of these.

the Hesiodic poem its testimony is more valuable. The *Shield of Herakles* is generally supposed to consist of three separate parts. The first, which comprises lines 1—56, is the oldest portion, and is said in an ancient preface to be from Hesiod's fourth catalogus. Lines 57—140 and 318—480 are a fine piece of epic verse, and their antiquity is probably proved from the fact that Stesichorus in the sixth century seems to have thought them genuine. Lines 141—317, containing the actual description of the Shield of Herakles, are usually supposed to be more modern. This question indeed is the subject of a notable controversy which has occupied men of the first rank. A lucid account of this controversy will be found in a little monograph of Deiters 'De Hesiodea Scuti Herculis descriptione.' I do not wish to enter into a quarrel which has engaged the faculties of men such as Hermann, Welcker, and K. O. Müller; but may venture merely to say that I do not consider that the last writer, who maintained the antiquity of the passage describing the shield, and even gave a sketch of the shield, the details of which were filled in from the very earliest Greek works of art, has at all made out his case, although Overbeck, and other recent writers, seem to treat his opinion as established. Müller says that all the poem, except the first 56 lines, is of one date, and maintains that date to be not later than the 49th Olympiad, on the ground that Herakles in the poem is represented as armed as an ordinary Greek hoplite, whereas Greek writers and artists after that period usually armed him with club and bow only. I am disposed to think, though I would express the opinion with diffidence, that the artist who made the present painting had before his mind the description of Herakles' arming, which is found in lines 122—138, as well as of the actual battle. It is true that in the painting we find no greaves, breastplate and helmet, but a warrior clad in these would seem to the artist of the 5th century not Herakles at all: the lion's skin is for that hero what the aegis is to Pallas, and the winged petasus to Hermes. But, on the other hand, in Herakles' hand is the spear, a weapon unusual to him, which must have been introduced with a purpose. It would seem, however, that the artist probably had *not* before him the elabo-

rate description of the Heraklean shield, or he would not have gone out of his way to give the hero a Boeotian shield in allusion to his native country, while the shield described in 150 lines of the poem was certainly round. Such seems to be the evidence of the vase, but of course that evidence is not strong enough to upset solid arguments for the antiquity of the Hesiodic description drawn from a comparison of it with the remains of contemporary art, if such arguments be established.

PERCY GARDNER.

THUCYDIDES III. IV.

Edited with English notes by G. A. Simcox. Rivingtons.

Having to lecture lately upon the fourth book of Thucydides I recommended the above edition to my class, as being of convenient size and moderate price, and also as being the most recent edition and therefore likely, if not to throw fresh light on old difficulties, at all events to contain a résumé of what had been done by previous editors. After looking over some sixty chapters I have formed a very decided opinion upon its merits, and on the principle of doing for other teachers what I should wish them to do for me, I beg to send the results of my experience to the *Journal of Philology*.

The first thing one has a right to expect from an editor is that he should take pains, and not comment upon a passage till he has patiently and carefully considered it. Many of the notes in this volume might have been sent up in examination by a schoolboy in elucidation of a passage which he had never met with before. Two glaring examples I will quote.

c. 1. *φοβούμενοι τοὺς Ἀθηναίους μή ποτε μείζονι παρασκευῇ ἐπέλθωσιν.*

Note. "*μείζονι* is quite abstract, with no definite object of comparison expressed or implied."

It is almost incredible that this note could have been written by one who had read in the 115th chapter of the previous book that the allies in Sicily had persuaded the Athenians *βοηθεῖν σφίσι πλείοσι ναυσί*, and in the 24th chapter of this book that the Syracusans wished to fight *ὁρῶντες τοῖς Ἀθηναίοις τὰς μὲν παρούσας ὀλίγας ναῦς, ταῖς δὲ πλείοσι καὶ μελλούσαις ἥξειν πυνθανόμενοι τὴν νῆσον πολιορκεῖσθαι.*

c. 3. Demosthenes urged his colleagues to stop at Pylos *καὶ πράξαντας ἃ δεῖ τὸν πλοῦν ποιεῖσθαι.*

Note. *ἃ δεῖ,* "as if he tried to impose upon his colleagues by representing an original and doubtful project as an obvious and necessary measure."

Mr Simcox seems to have a spite against Demosthenes and his proposal to occupy Pylos. In his notes on chapter 2, he speaks of Pythodorus having received the single and *rational* commission of looking after Athenian interests in Sicily, and of his colleagues being *encumbered* with their new instructions: in a note on *ἠπείγοντο* (c. 5) these same colleagues are called "unlucky commanders of whom the people expected so much too much," and here we read of Demosthenes "trying to impose a doubtful project upon them." However, it is not to call attention to these peculiar views that I am now referring to the note, nor yet to dwell upon the unnatural force given to the word δεῖ; but simply to observe that the same phrase is used of the same thing in chapter 5, *τειχίσαντες ἃ μάλιστα ἔδει,* and that it is explained by *τὰ ἐπιμαχώτατα ἐξεργασάμενοι* in c. 4.

My first charge, then, against the editor is that he is careless to a degree which evinces equal contempt for his author and for his readers. My second charge is that his errors are often of such a nature as to betray an ignorance or forgetfulness of the first principles of grammar. This is shown as regards the use of the Article in the two following passages.

c. 18. *σωφρόνων δὲ ἀνδρῶν οἵτινες τἀγαθὰ ἐς ἀμφίβολον ἀσφαλῶς ἔθεντο.*

As far as I know, all previous editors had agreed in Dr Arnold's translation, "They are sound-minded men who following a safe system hold their good things as winnings which may be lost again." Mr Simcox strikes out a new path for himself and gives us the following version, "They may be classed with wise men who safely bestow good things that hang on a chance," *i.e.* he makes *τἀγαθὰ ἐς ἀμφίβολον* equivalent to *τὰ ἐς ἀμφίβολον ἀγαθά.*

The other passage is in c. 1. *ἄλλαι αἱ πληροῦμεναι ἔμελλον, κ.τ.λ.,* where the note is, "others were manned with the object of." This might no doubt be given as a loose paraphrase, but

it is just the sort of passage in which the article is likely to be misunderstood, and indeed Mr S. seems to treat it as an expletive, for he omits it in the heading to his note, *ἄλλαι πληρούμεναι ἔμελλον.*

The same defective scholarship is seen in the hesitating tone of many of the notes, as in c. 64, *ἀξιῶ προειδόμενος αὐτῶν ξυγχωρεῖν*, where we read "make concessions on them, viz. the advantages mentioned above, unless we choose to make *αὐτῶν* mean all these consequences, when it will depend on *προειδόμενος*, 'having foresight of it all.'" There is evidently no idea that the former construction is impossible, the latter not only possible but usual. The next quotation needs no comment: c. 21, *ἐξανεχώρει τὰ εἰρημένα*, "almost a mixture of drawing back *from* his own words, and going back *upon* theirs" (italics in the original).

I add one or two more examples of mistranslation taken at random.

c. 61. *οἵ τ' ἐπίκλητοι εὐπρεπῶς ἄδικοι ἐλθόντες εὐλόγως ἄπρακτοι ἀπίασι.* "Those who were called to do ill with fair show will go home with fair words and no deeds."

c. 55. *ξυνεστῶτες ἀγῶνι*, "standing up to a naval conflict."

c. 18. *πρότερον κυριώτεροι νομίζοντες εἶναι δοῦναι ἐφ' ἃ νῦν ἀφιγμένοι ὑμᾶς αἰτούμεθα.*

Note. "Who used to think we had a more potential voice in giving that for which we come (*misprinted* came) to you as suitors." The true meaning is of course "that we were more entitled to grant to others that for which we are now suppliants ourselves."

c. 6. *ἐσπάνιζον τροφῆς τοῖς πολλοῖς.* "Generally taken of the majority of the army, but who were the minority? perhaps rather 'their large numbers.'" The minority are the richer men who could afford to pay a high price for provisions, the majority the rest of the army.

c. 3. *ἢν βούληται καταλαμβάνων τὴν πόλιν δαπανᾶν.*

Note. "*δαπανᾶν* is ambiguous: it cannot mean simply 'put the city to expense,' and hardly 'that the city should spend:' on the other hand it sounds harsh to talk of 'spending the state:' would the phrase be more intelligible if the debate had been

reported fully, did the general say, 'you have spent your own property, *τὸν ἴδιον οἶκον*, and now you want to spend the state?'" This is just the clever schoolboy's note; starting with the assumption that the English 'spend' is precisely equivalent to the Greek *δαπανᾶν*, he argues a priori (and justifiably enough in examination, where he has no books to consult) as to the possible extension of the meaning of the one from the other: if he had had Dr Arnold's note before him he might have seen that Suidas' interpretation, *εἰς ἀναλώματα ἐμβάλλειν*, is confirmed by the phrase in Antiphon, *ἀνὴρ ὃν ἐδαπάνησαν*, to which Poppo adds from Appian *ἄνεμος πόλιν ἐδαπάνησε*. Translate 'to waste the resources of the state.'

c. 9. *τὰς τριήρεις προσεσταύρωσε* "Drew a stockade up to them: perhaps even the hulls formed a barricade." The same uncertain touch as before. This reading can only mean (according to the first interpretation of the Scholiast) 'set them up as an additional barricade'; but Dobree's emendation should have been mentioned.

Next to carefulness and scholarship, as a qualification for an editor, is sound judgment. The notes, especially in a school edition, should be plain, concise, and to the point. Mr Simcox's are often lengthy, irrelevant, and badly worded. Of the intolerable garrulity of the book no extracts can give an adequate impression. The other points may be illustrated by what follows.

c. 20. *οἳ καὶ ἐν τούτῳ ὑμᾶς αἰτιωτέρους ἡγήσονται.* Καὶ here refers, as is shown by the following *πολεμοῦνται γάρ*, to the general belief that Athens had provoked the war. Mr S. has the following note: "The *καὶ* is puzzling; the cadence connects it with *ἐν τούτῳ* rather than with *οἳ*, but if so it is hard to decide what is the supposed alternative. Probably the complete thought which we and the writer catch by glimpses would be something of this kind, [then comes a correct but rather wordy explanation, after which he continues] it would be possible also to understand the sentence as meaning 'as you will be most blamed for the continuance of the war, you will also have most credit for the conclusion of peace.' If we elect to take *καὶ* with *οἳ*, *ἐν τούτῳ* will mean 'under present circumstances.'"

c. 21. The terms of peace demanded by Cleon are the restitution of Nisaea and other places, which had been surrendered by the Athenians *κατὰ ξυμφορὰς καὶ ἐν τῷ τότε δεομένων τι μᾶλλον σπονδῶν*, because they were at that time the weaker party and suing for peace, not as now victorious. The note is: "This looks like a phrase from Cleon's speech; if we suppose it to be a reflection of Thucydides' own it will be a sneer."

c. 4. Demosthenes having failed to interest the generals in his scheme about Pylos *ἡσύχαζεν ὑπὸ ἀπλοίας* was compelled to remain inactive from bad weather. Dobree's *ἡσύχαζον*, referring to the soldiers, gives a better sense. The note is "his inactivity was calculated: almost 'took advantage of bad weather to let them alone severely.' One can get the point with less exaggeration in French: 'Il trouvait la navigation impossible.'"

c. 62. *εἴ τις βεβαίως τι ἢ τῷ δικαίῳ ἢ βίᾳ πράξειν οἴεται, τῷ παρ' ἐλπίδα μὴ χαλεπῶς σφαλλέσθω.* "The sense is given by the Scholiast *σφαλλόμενος μὴ χαλεπαινέτω*; *ne graviter labatur*. If that is what is meant the verb would surely have been in the optative. *τῷ παρ' ἐλπίδα* answers to *τῷ δικαίῳ ἢ βίᾳ* and *μὴ χαλεπῶς* to *βεβαίως*." If Mr Simcox has any meaning here he has shown great skill in concealing it. The Scholiast simply means 'let him not be vexed at failure,' which is naturally expressed by the imperative. The last clause is to me nonsense.

c. 32. All in the fleet joined in the attack on Sphacteria *πλὴν θαλαμίων ὡς ἕκαστοι ἐσκευασμένοι.* Note. "Equipped as might be. Of course most of the women would have no regular arms at all." Que diable les femmes allaient-elles faire dans cette galère? If this note had occurred in an examination paper one might have laid a safe wager that the word *θάλαμος* with its bridal associations was running in the head of the writer; here I can only wonder what may have been the original word concealed under so strange a misprint.

Speaking of misprints reminds me that the text is not very carefully printed. In the small number of chapters which I have read I have noticed three, *οἳ* for *οἱ* in c. 10, *ἀπείχιστον* in c. 43, *Ἀθηναίους* for *Ἀθηναίοις* in c. 54. Nor do I think that Mr Simcox has been always well guided in his choice of a text.

Thus in c. 32 he reads *ὅπως...ἀπορία ᾖ τοῖς πολεμίοις παντα-χόθεν κεκωλυμένοις καὶ μὴ ἔχουσι πρὸς ὅτι ἀντιτάξωνται, ἀλλ' ἀμφίβολοι γίγνωνται,* where most editors read *κεκυκλωμένοις* and *ἔχωσι*. The former is of no great importance, but I quite agree with Classen that 'das folgende *ἀλλ' ἀμφίβ. γίγν.* entscheidet für *μὴ ἔχωσι*, damit die deutlich entgegenstehenden Satzglieder in gleicher grammatischer Form erscheinen.' In c. 8 I think the reading *κατειλημμένον*, suggested by Dobree and Bekker, approved by Krüger and accepted by Classen, is far superior to *κατειλημμένου* which Mr Simcox retains. He also retains *αὐτοῦ* in c. 30, though allowing its awkwardness, and then, after mentioning the proposed readings *αὐτοὺς* and *αὐτοῖς*, gives his own suggestion, "*αὖτως* would not be violent, though the word is rare in Attic prose." What sense it would make, he does not explain. *Αὐτοὺς* seems to me wanted to show that the subject of the infinitive is not Demosthenes but the Lacedaemonians.

I have noticed some positive faults of this edition; there is still one negative fault to mention. Many difficulties are passed over without any attempt at explanation. As slight instances of this I may refer to the use of the irregular forms *προσχεῖν*, *προειδομένους*, in 11 and 64, instead of *προσσχεῖν* and *προιδομένους*. There is not a word about either, though they would be very perplexing to many readers. A more important instance is found in the difficult passage *ἐπισπάσασθαι αὐτοὺς ἡγεῖτο προθυμήσεσθαι*, c. 9, where the note merely says "*ἐπισπάσασθαι* without *ἂν* is the same kind of irregularity in *oratio obliqua* as the pluperfect indicative in Latin in *oratio recta*." Apparently there is no suspicion that the future of *προθ.* is just as harsh as the aorist of *ἐπισ.* I see no way out of the difficulty myself but to interchange the tenses according to Dobree's emendation. A suggestion of Dr Badham's is given below.

On the whole, I must say that, of all editions of any part of Thucydides which I have seen, this is, in my judgment, the least satisfactory, the least to be trusted in its statements, the least adapted to encourage in the young reader the habit of simplicity in thought and style, of reverence for truth and of modest and diligent search after it, in a word, the least like the

Thucydides of old Oxford—Dr Arnold's. I may be allowed to add that it is much to be regretted that a man of Mr Simcox's ability should have imposed upon himself a task for which he appears to be so singularly little qualified.

Not to end with a merely negative result, I will transcribe here some emendations of Dr Badham's for which I am indebted to a friend. I venture to append to them two conjectures of my own for the consideration of scholars. Dr Badham's emendations are contained in Λόγιος Ἑρμῆς, a Greek journal published at Leyden in 1866 by Κοντος with the help of Cobet and others.

Thuc. IV. 72 (*οὐ μέντοι ἔν γε τῷ παντὶ ἔργῳ βεβαίως οὐδέτεροι τελευτήσαντες ἀπεκρίθησαν*).

Ἐνταῦθα οὐ ῥᾴδιον εἰπεῖν ὁπότερόν ἐστιν ἀτοπώτερον τὸ βεβαίως οὕτω πάσης προσωνυμίας ἢ ῥήματος μονωθὲν κείμενον ἢ τὸ τελευτήσαντες μηδενὸς προρρηθέντος ὃ μέχρι τούτου ἐπράττετο. Δῆλον ἄρα ὅτι χασμώδης ἐστὶν ὁ τόπος καὶ ὅλως ἀστιβὴς ἐὰν μὴ ξυμπληρωθῇ. Ὑπονοοῦμεν οὖν ἐν παλαιῷ τινὶ βιβλίῳ δύο τινὲ στίχω οὕτως εὑρῆσθαι γεγραμμένω·

ΕΡΓΩΙΒΕΒΑΙΩCΟΥΔΕ
ΤΕΡΟΙΤΕΛΕΥΤΗCΑΝ

μεταξὺ δὲ τούτων ἄλλον κείμενον

ΤΕΡΟΙΓΕΝΟΜΕΝΟΙΥΠΕΡ

τὸν γράφοντα ἐκφυγεῖν δοξάζοντα τὰς πρώτας ἐν τῷ τρίτῳ στίχῳ συλλαβὰς τὴν τελευτὴν περιέχειν τοῦ ἐν τῷ πρώτῳ ἡμιτελοῦς ἀπολειφθέντος ὀνόματος. Ἆρ' οὐ πάνυ πιθανῶς τήν τ' αἰτίαν τοῦ ἁμαρτήματος καὶ ἅμα τὴν θεραπείαν μεμαντεῦσθαι δόξομεν;

Λόγ. Ἑρμ. I. 198, 199.

c. 73. (*τοῖς δὲ ξυμπάσης τῆς δυνάμεως καὶ τῶν παρόντων μέρος ἕκαστον κινδυνεύειν εἰκότως ἐθέλειν τολμᾶν.*)

Dr Badham (*ib.* 199) reads *ἐκ* for *καὶ*, and *ἐθέλειν, οὐδὲν μᾶλλον ἐτόλμων* instead of the last two words. I should be inclined to prefer Dr Donaldson's correction of *ὀλίγων* for *καὶ τῶν*.

c. 9. In the difficult passage already referred to, Dr B. (*ib.* 200) reads *ἐπισπάσεσθαι ἢ αὐτοὺς ἡγεῖτο προθυμήσεσθαι.*

c. 18. (*σωφρόνων δὲ ἀνδρῶν οἵτινες τἀγαθὰ ἐς ἀμφίβολον ἀσφαλῶς ἔθεντο· καὶ ταῖς ξυμφοραῖς οἱ αὐτοὶ εὐξυνετώτερον ἂν προσφέροιντο· τόν τε πόλεμον νομίσωσι μὴ καθ' ὅσον ἄν τις αὐτοῦ μέρος βούληται μεταχειρίζειν, τούτῳ ξυνεῖναι, κ.τ.λ.*)

Dr B. *ib.* reads *ἔτ' ἀμφίβολα ὄντα* and *μεταχειρίζοιεν* omitting *νομίσωσι* and *τούτῳ ξυνεῖναι* which is wanting in Bekker's oldest MS.

c. 63. (*διὰ τὸ ἤδη φοβεροὺς παρόντας Ἀθηναίους κατ' ἀμφότερα ἐκπλαγέντες.*)

Dr B. *ib.* reads *φοβερὸν, τοὺς παρόντας.*

c. 63 *prope fin.* Dr B. *ib.* reads *ἀνταμυνούμεθα* for *ἀρετῇ ἀμυνούμεθα.*

c. 87. (*εὖνοι δ' ὄντες ἀξιώσετε μὴ κακούμενοι διωθεῖσθαι καὶ τὴν ἐλευθερίαν μὴ ἀκίνδυνον ὑμῖν* (*ἡμῖν* Bekker) *φαίνεσθαι.*)

Dr B. *ib.* reads *μὴ κακουμένοις ἡμῖν φαίνεσθαι, καὶ διωθεῖσθαι τὴν ἐλευθερίαν μὴ ἀκίνδυνον οὖσαν.* I must confess I do not see what sense he assigns to the words.

c. 98. (*τρόποις θεραπευόμενα οἷς ἂν πρὸς τοῖς εἰωθόσι καὶ δύνωνται.*)

Dr B. *ib.* reads *πρὸ τοῦ εἰώθωσι.*

The emendations which follow are my own.

c. 72. *τὸν μὲν γὰρ ἵππαρχον τῶν Βοιωτῶν καὶ ἄλλους τινὰς οὐ πολλοὺς πρὸς αὐτὴν τὴν Νίσαιαν προσελάσαντες οἱ Ἀθηναῖοι καὶ ἀποκτείναντες ἐσκύλευσαν καὶ τῶν τε νεκρῶν τούτων κρατήσαντες ὑποσπόνδους ἀπέδοσαν καὶ τροπαῖον ἔστησαν.*

The reading *προσελάσαντες* seems inconsistent with the fact that the Athenians occupied Nisaea. Dr Arnold, followed by Krüger, corrects *αὐτῇ τῇ Νισαίᾳ*, 'charging them at Nisaea itself;' but *προσελαύνω* means 'to ride up to,' not 'to charge,' and (in Xenophon at least) is followed by the dative of the person, see Sturz's Lexicon. Classen with many others reads *προσελάσαντας*. The difficulty then is in the following *καὶ*, which Classen explains 'nicht nur hatten sie die böotischen Reiter getödtet und ihrer Waffen beraubt, sondern auch der Sitte gemäss die übliche Anerkennung ihres Sieges erlangt:' but there does not seem to be any reason for coupling the two clauses, and I think, if this had been the construction

intended, Thucydides would probably have written *τῶν νεκρῶν κρατήσαντες καὶ ὑποσπόνδους ἀποδόντες τροπαῖον ἔστησαν*, omitting *τούτων* and changing the finite *ἀπέδοσαν* into a participle. What we want is something to express that the Athenians had penned the Boeotians up against Nisaea. In Homer we find the verb *προτιειλεῖν* used in this sense, Il. x. 247, *αἰεί μιν ἐπὶ νῆας ἀπὸ στρατόφι προτιειλεῖν*: and another compound of *εἰλέω* (*κατειλέω*) is constantly used with the same force by Herodotus. I have little doubt therefore that the true reading in this passage is *προσειλήσαντες*. The word is rare in Attic, but that it had not become obsolete may be seen from its use in a somewhat colloquial passage of Euripides, Helena 445, *ἃ μὴ προσείλει χεῖρα, μηδ' ὤθει βίᾳ*.

c. 80. *φοβούμενοι αὐτῶν τὴν σκαιότητα* (al. *νεότητα*) *καὶ τὸ πλῆθος*.

I think, with Krüger, that neither of these readings gives a satisfactory sense. The reading *νεότητα* admits of easy explanation: it has probably arisen from THNOTHTA, the first syllable of the original word having been lost. Classen defends *σκαιότητα* as referring to the thoughtless impulsiveness of slaves, which might cause a revolt when there was no reasonable hope of success; but this is forcing the meaning of the word, not to mention that, with Athenian aid at hand, the attempt at freedom could not be considered desperate. What we want to express is the unconquerable determination and stiff-neckedness of the Helots, for which I should suggest ΣΚΛΗΡΟΤΗΤΑ. The change of Λ into Α would easily account for the corruption.

JOSEPH B. MAYOR.

ARISTOT. POLIT. I. 3: ANTHOL. IX. 482.

ἐκ τούτων οὖν φανερὸν ὅτι τῶν φύσει ἡ πόλις ἐστί, καὶ ὅτι ἄνθρωπος φύσει πολιτικὸν ζῷον, καὶ ὁ ἄπολις διὰ φύσιν καὶ οὐ διὰ τύχην ἤτοι φαῦλός ἐστιν ἢ κρείττων ἢ ἄνθρωπος, ὥσπερ καὶ ὁ ὑφ' Ὁμήρου λοιδορηθεὶς ἀφρήτωρ ἀθέμιστος ἀνέστιος. ἅμα γὰρ φύσει τοιοῦτος καὶ πολέμου ἐπιθυμητής, ἅτε περ ἄζυξ ὢν ὥσπερ ἐν πεττοῖς. Aristot. Polit. I. 2, Bekker, p. 3.

In an article in the Academy (Jan. 8, 1876, Oncken's Staatslehre des Aristoteles) Prof. Mahaffy writes as follows:—

"When he [Prof. Oncken] does make suggestions, he does not always satisfy us. Thus in a note (p. 28) on the remark that the *ἄπολις*, or outlaw, is aggressive, *ἅτε περ ἄζυξ ὢν ὥσπερ ἐν πεττοῖς*, he seeks to explain it by an epigram of Agathias, which speaks of lost men in a draught or dice game as *ἄζυγες*. How a lost man can be aggressive, is hard to understand. The meaning of *ἄζυξ* is clearly that of our 'rover' in a game—a piece which, having reached the end of its stage of self-preservation and joint progress with others, turns aggressive, and attacks at all risks. This is the case in croquet, partially in chess, and in draughts, even as we play it."

I venture to think that both Professor Oncken and Professor Mahaffy have mistaken, not only the meaning of the word *ἄζυξ*, but also the argument of the passage from the Politics upon which they are commenting. That Professor Oncken's interpretation of the word is based upon a misunderstanding of Göttling's dissertation, from which he confessedly quotes, the following extracts will show:

"ex hoc epigrammate elucet Graecos in abaco, lineis distincto, atris albisque calculis interdum lusisse ita, ut horum vel processus vel recessus non dirigerent cogitationis sagacitate, sed fortuito iactu trium tesserarum, in phimo conditarum. Unde effici facile potuit ut qui antea calculos omnes habuisset compares subito uno iactu ad incitas redigeretur eo quod plurimos calculos haberet incomitatos, ut dici solebat. Hos incomitatos vel sine tutamine relictos calculos ἄζυγας dixit Agathias" (Dissertatio, Jena, 1858).

"Der ἄζυξ ist nach ihm [Göttling] Einer, der im Brettspiel (ἐν πεττοῖς) durch einen unglücklichen Wurf Alles verloren hat und darum zu Händeln aufgelegt ist.

Die Anthologia Palatina IX, 482, 20 ff. enthält ein Epigramm von Agathias über den Wurf des Kaisers Zeno: darin kommt das Wort ἄζυξ in einer Bedeutung vor, die hier aller Wahrscheinlichkeit nach gemeint ist. Aus dem Epigramm erhellt nämlich, dass die Griechen auf dem in Felder abgetheilten Spieltisch mit schwarzen und weissen Steinchen auf eine eigene Art gespielt haben. Sie schoben die Steine nicht vorwärts oder rückwärts, sondern schütteten sie alle drei auf einmal aus dem Becher. Derjenige gewann, der mit einem Wurf alle drei in ein Feld brachte. Er verlor aber Alles wieder, wenn es ihm mehrmals begegnete, dass einzelne Steine sich von einander verirrten, und diese erratischen Steine hiessen ἄζυγες.

Demnach heisst es hier vom Staatlosen mit einem Wortspiel, das wir nicht übersetzen können: 'er ist streitsüchtig, ist er doch ein verlorener Mann wie im Brettspiel.'" Oncken's Staatslehre des Aristoteles II. 28.

Thus Professor Oncken supposes Göttling to say that the pieces themselves were thrown from the dice-box, and that the gamester's aim was so to throw the pieces that they might fall in the same division of the board, any pieces which fell at a distance from the rest being called ἄζυγες. It is not to be wondered at that Professor Mahaffy rejects this explanation.

I turn now to that which he proposes in its place. "The meaning of ἄζυξ is," he says, "that of our 'rover' in a game—a piece which, having reached the end of its stage of self-preservation and joint progress with others, turns aggressive, and attacks at all risks." He is led to this conclusion by the words ἅμα γὰρ φύσει τοιοῦτος καὶ πολέμου ἐπιθυμητής, ἅτε περ ἄζυξ ὢν ὥσπερ ἐν πεττοῖς; and if there were not independent reasons for distrusting not only his rendering of ἄζυξ, but also his assumption that ὁ ἄπολις is the subject of the sentence ἅμα γὰρ φύσει τοιοῦτος καὶ πολέμου ἐπιθυμητής, we could hardly refuse to accept his conclusion. As it is, (1) Agathias's epigram, quoted by Göttling, whatever the situation described in it may have been, affords ample proof that the ἄζυξ of the game was not a "rover." The last couplet, for example,

> τάβλην φεύγετε πάντες, ἐπεὶ καὶ κοίρανος αὐτὸς
> κείνης τὰς ἀλόγους οὐχ ὑπάλυξε τύχας,

is unmeaning unless the possession of eight ἄζυγες was regarded with feelings very different from those of a croquet player who has on his side a majority of "rovers," or a draught player who has a majority of kings. In fact, the ἄζυξ, as Göttling has seen, nearly resembles the "blot" of our own backgammon. Moreover (2) when Prof. Mahaffy, in common with nearly all the commentators, assumes that ὁ ἄπολις is the subject of the sentence ἅμα γὰρ φύσει τοιοῦτος καὶ πολέμου ἐπιθυμητής, he attributes to Aristotle a strange misapplication of Homer's words. For, whereas, according to the ordinary rendering[1], Aristotle

[1] Professor Bernays, for example, in his admirable version of Books I.—III., translates: "Hieraus erhellt also, dass der Staat zu den Naturdingen gehört und der Mensch ein von Natur staatliches Geschöpf ist

makes Homer say that the *ἀφρήτωρ ἀθέμιστος ἀνέστιος* is *πολέμου ἐπιθυμητής*, Homer really says that a *πολέμου ἐπιθυμητὴς ἐπιδημίου* is *ἀφρήτωρ ἀθέμιστος ἀνέστιος*[1]:

> *ἀφρήτωρ ἀθέμιστος ἀνέστιός ἐστιν ἐκεῖνος*
> *ὃς πολέμου ἔραται ἐπιδημίου ὀκρυόεντος.*
>
> *Il.* IX. 63, 64.

If then Aristotle does not mean, as is commonly supposed, that 'the *ἄπολις* is either above or below humanity, and resembles Homer's *ἀφρήτωρ ἀθέμιστος ἀνέστιος* inasmuch as like the latter he is *πολέμου ἐπιθυμητής*,' what other interpretation is possible? It seems to me that if marks of parenthesis are placed before *ὥσπερ* and after *ἐπιθυμητής* a good sense is obtained. The passage may now be translated thus: 'the *ἄπολις* who is so by nature, and not by chance, is either low in the scale of humanity, or above it—(as is also he whom Homer reproachfully describes as "clanless, lawless, hearthless;" for he [not the *ἄπολις*, but *ὁ ὑφ' Ὁμήρου λοιδορηθείς*] is at once naturally unsociable [*ἄπολις*], and *πολέμου ἐπιθυμητής*)—being in fact solitary, like the *ἄζυξ* at backgammon.' Thus the words *ἅτε περ ἄζυξ ὢν ὥσπερ ἐν πεττοῖς* are supplementary to the original statement that *ὁ ἄπολις διὰ φύσιν καὶ οὐ διὰ τύχην ἤτοι φαῦλός ἐστιν ἢ κρείττων ἢ ἄνθρωπος*, whilst the parenthetical sentence refers by way of illustration to Homer's lover of domestic discord, who is an *ἄπολις φύσει*, in whom to the unsociable character is superadded an inclination to war. Neither in this passage then, as I understand it, nor yet in the context does Aristotle say that the *ἄπολις* is always or

und ein nicht zufällig, sondern von Natur Staatloser entweder übermenschlich oder ein verdorbener Mensch ist, von demselben Schlage wie der bei Homeros [*Ilias* 9, 63] gescholtene 'Mann ohne Sippe, ohne Recht, ohne Heerd.' Wer nämlich von Natur so geartet ist, der muss zugleich auch wirklich, wie es bei Homeros weiter heisst, 'kriegssüchtig' sein, da er wie der Räuberstein im Bretspiel auf eigene Faust lebt."

[1] In this remark I am anticipated by Spengel: "sensus potius requirere videtur *λοιδορηθεὶς πολέμου ἐπιθυμητὴς ἀφρήτωρ*, nam de hoc illa verba dicuntur; id fit, si particula *καὶ* deleatur." (Aristotelische Studien III. 5.)

commonly aggressive: there is therefore no longer any reason for regarding aggression as a characteristic of the ἄζυξ.

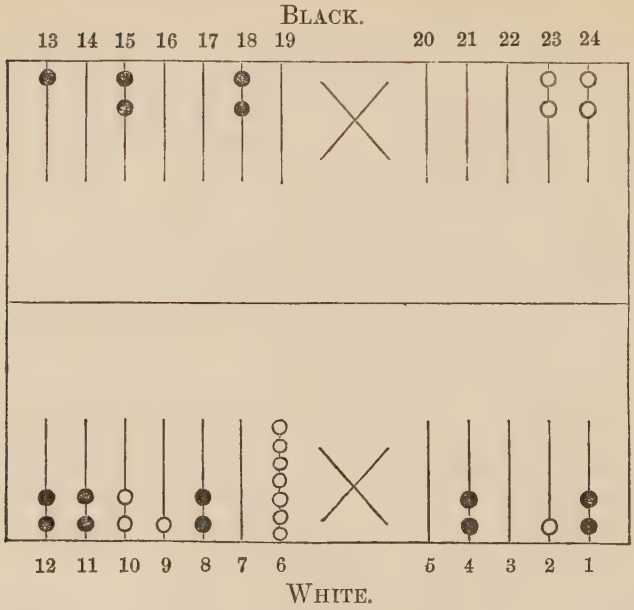
I now turn to Agathias's Epigram (Anthol. ix. 482) which so far as I know has baffled the ingenuity of the Editors. Jacobs gives it up as inexplicable, whilst Salmasius in a learned note in his Script. Hist. Aug. assumes an arrangement of the pieces which is plainly impossible, and makes no attempt to explain the effects of the throw. The epigram is as follows:

οὐτιδανοὶ μερόπων, εἰ καὶ μέγα ῥέξαμεν ἔργον,
οὔτινος εἰς μνήμην δηρὸν ἐπερχόμεθα·
οἱ δ' ἀγαθοὶ, κἢν μηδέν, ἀναπνεύσωσι δὲ μοῦνον,
ὡς Λίβυς εἶπεν ἀνήρ, τοῦτ' ἀδάμαντι μένει.
δήποτε γὰρ Ζήνωνα πολισσοῦχον βασιλῆα,
παίγνιον ἀφράστων ἐκτελέοντα κύβων,
τοίη ποικιλότευκτος ἕλεν θέσις, εὖτ' ἀπὸ λευκοῦ,
τοῦ καὶ ὀπισθιδίην εἰς ὁδὸν ἐρχομένου,
ἑπτὰ μὲν ἕκτος ἔχεν, μίαν εἴνατος· αὐτὰρ ὁ σοῦμμος
δισσὰς ἀμφιέπων ἶσος ἔην δεκάτῳ·
ὅς τε πέλει μετὰ σοῦμμον ἔχεν δύο, μουνάδα δ' ἄλλην
ψῆφον τὴν πυμάτην ἀμφιέπεσκε δίβος.
ἀλλὰ μέλας δισσὰς μὲν ἐν ὀγδοάτῳ λίπε χώρῳ
καὶ τόσσας ἑτέρας ἐς θέσιν ἐνδεκάτην·
ἀμφὶ δυωδέκατον δὲ διέπρεπον εἴκελοι ἄλλαι,
καὶ τρισκαιδεκάτῳ ψῆφος ἔκειτο μία·
δίζυγες Ἀντίγονον διεκόσμεον· ἀλλὰ καὶ αὐτῷ
ἶσος ἔμιμνε τύπος πεντεπικαιδεκάτῳ,
ὀκτωκαιδεκάτῳ πανομοίιος· εἰσέτι δ' ἄλλας
εἶχεν διχθαδίας τέτρατος ἐκ πυμάτου.
αὐτὰρ ἄναξ λευκοῖο λαχὼν σημήια πεσσοῦ
καὶ τὴν ἐσσομένην οὐ νοέων παγίδα,

τριχθαδίας ἀδόκητα βαλὼν ψηφῖδας ἀπ' ἠθμοῦ
πύργου δουρατέου κλίμακι κευθομένῃ
δοιὰ καὶ ἓξ καὶ πέντε κατήγαγεν· αὐτίκα δ' ὀκτὼ
ἄζυγας εἶχεν ὅλας πρόσθε μεριζομένας.
τάβλην φεύγετε πάντες, ἐπεὶ καὶ κοίρανος αὐτὸς
κείνης τὰς ἀλόγους οὐχ ὑπάλυξε τύχας.

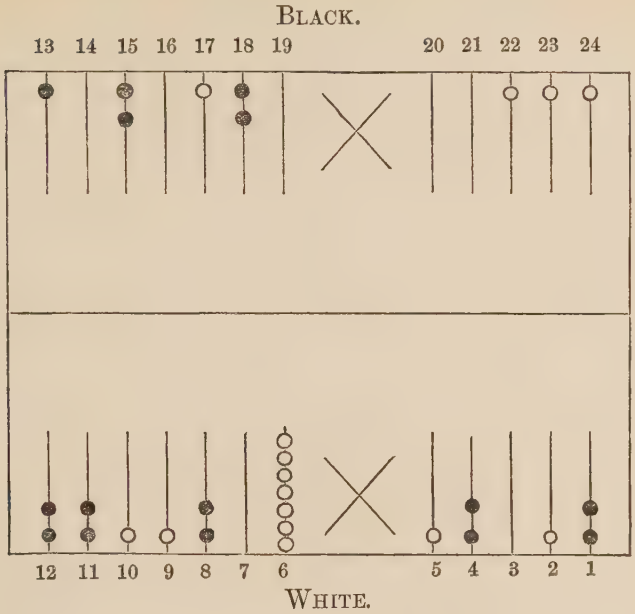
Thus Zeno had seven pieces at 6; two at the *summus*, at 10, and at the point next to the *summus;* and one at 9, and at the δίβος. Black, his opponent, had two at 8, at 11, at 12, at the *Antigonus*, at 15, at 18, and at the τέτρατος ἐκ πυμάτου, and one at 13. Zeno, who was returning, threw 2, 6, and 5: whereupon it appeared that he could not avoid leaving 8 ἄζυγες, an extraordinary piece of bad luck. The game, which is, I suppose, the *duodecim scripta*[1] of the Romans, seems to have resembled our own backgammon, but from line 8 I infer that the player had to transfer his pieces from his own tables (where they were originally arranged in threes, Ovid, A. A. III. 365, Trist. II. 481) to those of his opponent, and then back again into his own tables (τὰς καθ' ἑαυτόν, Eustathius quoted by Salmasius). By the player's tables I understand the five lines which in the subjoined diagram are separated from the remaining seven. If it is assumed (1) that the ἄζυγες, like the *alligati* of the game of *latrunculi*, were immoveable, and (2) that, if there was any way of playing all the numbers thrown, the player was bound to adopt it, the following disposition of the pieces will satisfy the conditions of the problem.

[1] The Scholiast on Plat. Rep. IV. 422 E, ἑκάστη γὰρ αὐτῶν πόλεις εἰσὶ πάμπολλαι, ἀλλ' οὐ πόλις, τὸ τῶν παιζόντων, speaks of a game called πόλεις. Whether the game was or was not so called, I conceive that a compact body of pieces was called a πόλις; and that a player who, not being able at present to establish one large πόλις in his tables, had formed smaller combinations in different parts of the board, was said to have πόλεις πάμπολλαι. If, as would naturally follow, an isolated piece was called an ἄπολις, Aristotle's allusion would be especially appropriate.



By the first of the rules assumed, White is precluded from moving 9 to 7 or to 3: by the second, from moving 24 to 19, 23 to 21, so that (by the first rule) it shall be impossible for him to play six, the throw of the second die. It only remains for him to move 10 to 5, 23 to 17, and 24 to 22, thus leaving eight blots, as in the following diagram.

I have now to say something in explanation of the phrases *σοῦμμος*, *Ἀντίγονος*, *τέτρατος ἐκ πυμάτου*, and *δίβος*, the meaning of which I have had to determine by reference to the requirements of the situation. *Σοῦμμος* (i.e. *summus*) is presumably either 1, 12, 13, or 24. It cannot be 12 or 13, because those points have been already assigned to Black, and it cannot be 1, because, if it were, White would play a piece from 6 thither, and would thus save two of the eight blots. It must therefore be 24. I assume the *Ἀντίγονος* to be 1, because, if 1 were unoccupied, White would play a piece from 6 to it, thus saving one blot. I assume the *τέτρατος ἐκ πυμάτου* (*i.e.* the fourth from the end, from Black's point of view) to be 4, because otherwise White would move a piece from 6 to that point, and so save one blot. As to the *δίβος*



there can be no such certainty. So far as the play is concerned it might be 2, 3, 7, 14, 16, 19, 20, or 21[1]. Provisionally I place it at 2.

One difficulty remains to be noticed. What is the meaning of the words ὅλας *πρόσθε μεριζομένας* (l. 26)? It is clear that Göttling, who understands ὅλας to mean "compares, quales ante novissimum iactum habuit Zeno, oppositae *ἄζυξιν*, quarum fractus ordo esset," and Jacobs, who conjectures *πρόσθεν ὁριζομένας* or *πρόσθ' ὁμῆ ἰζομένας*, are wrong; for two out of the eight blots of necessity existed before the momentous throw which ruined Zeno's game, so that six pieces only were ὅλας, *ὁριζομένας*, or *ὁμῆ ἰζομένας* in the sense given to these words by the commentators named. In default of a better suggestion, I venture to propose ὅλας *πρὸς θέμ' ὁριζομένας*, *i.e.* 'all marked out as prizes for the enemy.'

HENRY JACKSON.

[1] Salmasius thinks that the δίβος is opposite the Ἀντίγονος, being equivalent to the Latin Divus and signifying the Roman Emperor: but, as he places the Ἀντίγονος at 14, and therefore the δίβος at 11, which is already occupied by two black pieces, the suggestion may be safely neglected.

ON THE IBIS OF OVID.

In the *Repertorium Vocabulorum Exquisitorum* of Konrad de Mure, compiled in 1273, and printed towards the close of the 15th century, are a large number of passages from the Ibis of Ovid, quoted in illustration of the mythological personages of whom the book gives an account. As is well known, we possess a body of ancient scholia on the Ibis, in which truth is so blended with falsehood as to make the task of criticism an unusually difficult one. I do not intend here to discuss this question, which I hope to return to with more light and larger materials: meanwhile I may observe that these scholia were before Mure, perhaps contained in the MS of the Ibis from which his extracts come. That this MS was a good one is tolerably clear; in some cases it seems to have preserved the true reading where Merkel's MSS are misleading.

291. Merkel. *Aut uelut Etracides magno ter ab Hercule quintus*
Caesus in immensum proiciare fretum.

Mure s. v. *Eacrides. Eacrides uel Ethecratides multos spodonauit de quibus unus ipsum spodonauit. Tandem eciam in mare proiecit. Ouidius in Ybī Aut ut Eacrides magno tibi ab hercule quintus id est quintus decimus uel aliter ut legatur tibi ab hercule uictus. Nam hercules cuidam tyranno homines spodonanti uicto tribus uicibus ueniam dedit Tandem cum nollet desistere eundem spodonauit et in mare proiecit.*

Mure read in his MS, as is still found in all Merkel's best MSS, *Aut ut*, not *Aut uelut*. This seems to me clear proof that

the name which follows was one which began with a short syllable, to which indeed both the corrupt forms *eacrides, ethecratides* also point.

The various spellings of the name cited by Merkel *Eceracides Ecetracides Ethetratides Echatrides,* compared with the second of those given by Mure leave little doubt upon my mind that the word was *Echecratides.* Whether the allusion is to Eetion, son of Echecrates, who on his mother's side was connected with the Bacchiadae, a race claiming descent from Hercules (Diod. VII. fr. 9), or as seems more likely to a Thessalian Echecratides, perhaps one of the royal race of Aleuadae, I have not yet been able to discover. Ovid elsewhere in the Ibis speaks of Aleuas, as in 321 and 509, where *sanguis Aleuae* seems to mean Scopas. Theocritus XVI. 34 alludes to the connexion of Simonides with this Thessalian dynasty,

> πολλοὶ ἐν Ἀντιόχοιο δόμοις καὶ ἄνακτος Ἀλεύα
> ἁρμαλιὴν ἔμμηνον ἐμετρήσαντο πενέσται.
> πολλοὶ δὲ Σκοπάδῃσιν ἐλαυνόμενοι ποτὶ σηκούς
> μόσχοι σὺν κεραῇσιν ἐμυκήσαντο βόεσσιν·
> ἀλλ' οὔ σφιν τῶν ἦδος...
> εἰ μὴ δεινὸς ἀοιδὸς ὁ Κήιος αἰόλα φωνέων
> βάρβιτον ἐς πολύχορδον ἐν ἀνδράσι θῆκ' ὀνομαστοίς
> ὁπλοτέροις—

where the Schol. remarks ὁ Ἀντιόχος Ἐχεκρατίδου καὶ Δυσήριδος υἱὸς ἦν, ὥς φησι Σιμωνίδης; and on 36 calls Scopas a son of Creon and Echecrateia.

293. The four Latin verses ascribed by the Schol. to *Crinius* were probably supposed to be translated from Callimachus. In Polyaenus VIII. 47 Κρηναίου is a v. l. for Κυρηναίου.

309. *Inque pyram tecum carissima corpora mittas*
Quem finem uitae Sardanapalus habet.

Mure s. v. *Sardanaballus...uel aliter sardanaballus est terra in qua mus erat ut cum aliquis moreretur cariores ei funeri suo sacrificarentur. vnde Iupertus ut cum defuncto maior moriatur amicus Eternum morem Sardanaballus habet. O*[us] *in ibī Inque*

piram tecum carissima corpora mittas. Quem finem vite Sardanaballus habet. An instructive passage for the genesis of the extraordinary verses with which the Ibis-Scholia abound. The so-called Lupercus or Lupertus (not Lucretius, as quoted by Salvagnius) is obviously made up *from* the lines of Ovid. See Ehwald's programme de Scholiasta qui est ad Ouidii Ibin commentatio, Gotha, 1876.

311. The scholion on these lines is thus given by Mure. *Cambyses rex libie uolens spoliare hamonem et templum suum puluere moto flatibus uentorum confestim obrutus est et extinctus iuxta illud Cambisen hominesque suos spoliare paratos. Hamonem interemit puluere lentus ager.* Here the spelling of *interemit*, and *ager* for *aer* of both Merkel's MS and that in the library of Corpus Christi, Oxford, indicates the goodness of the *source* from which Mure drew.

317. Mure *Acarnites i. hermyas ab acarno opido geñ aristotelis peryppatetici· a memnone filio aurore obsessus et captus et pelle iuuenci insutus ad mēnonem adductus est. Ouidius in ibim Aut ut carnites insutus terga iuuenci. turpiter ad dominum preda ferare tuum.* Here in the midst of much confusion and ignorance two facts remain: (1) The substantial authenticity of the statement. This will be seen by comparing it with the account of Strabo XIII. 610 Ἐνταῦθα δὲ καὶ Ἀριστοτέλης διέτριψε διὰ τὴν πρὸς Ἑρμείαν τὸν τύραννον κηδείαν. Ἦν δὲ Ἑρμείας εὐνοῦχος, τραπεζίτου τινὸς οἰκετής· γενόμενος δ' Ἀθήνῃσιν ἠκροάσατο καὶ Πλάτωνος καὶ Ἀριστοτέλους· ἐπανελθὼν δὲ τῷ δεσπότῃ συνετυράννησε, πρῶτον ἐπιθεμένῳ τοῖς περὶ Ἀταρνέα καὶ Ἄσσον χωρίοις· ἔπειτα διεδέξατο ἐκεῖνον, καὶ μετεπέμψατο τὸν Ἀριστοτέλην καὶ Ξενοκράτην καὶ ἐπεμελήθη αὐτῶν· τῷ δ' Ἀριστοτέλει καὶ θυγατέρα ἀδελφοῦ συνῴκισε. Μέμνων δ' ὁ Ῥόδιος ὑπηρετῶν τότε τοῖς Πέρσαις καὶ στρατηγῶν, προσποιησάμενος φιλίαν καλεῖ πρὸς ἑαυτὸν ξενίας τε ἅμα καὶ πραγμάτων προσποιητῶν χάριν, συλλαβὼν δ' ἀνέπεμψεν ὡς τὸν βασιλέα, κἀκεῖ κρεμασθεὶς ἀπώλετο. The attribution of the story to Memnon, not Mentor, as stated by Diodorus XVI. 52, was obviously early, and is easily explained by the fact mentioned by Diodorus, that Mentor and Memnon

were brothers. (2) a v. l. in 317 *terga* for *pelle* 'with a bull's hide sewn upon him.' This variant is not mentioned by Merkel: but it cannot have been invented by Mure.

359. *Neue magis pia sit capitique parentis amica*
Quam sua uel Pterelae uel tibi, Nise, fuit.

Mure s. v. *Calocarpis. Calocarpis uel secundum alios althea therelam patrem capite truncauit quod secum concubere nolebat. O*^{us} *in ibim Neue magis pia sunt capitiue pntis amica Quam tua uel therele uel tibi nise fuit.*

Calocarpis Mure, *Policapis* Merkel's MS *G*. Whatever the name, it seems to be a fragment of genuine tradition. For *therele* in the above extract, Mure s. v. *Cherelus* gives a nearer approach to the real name '*rex quem quidam scriptores tebelum, quidam pterelum uocant.*'

461. *Aut ut Abantiades aut ut Cygneius heros,*
Viuus in aequoreas praecipiteris aquas.

Mure s.v. *Nauplius. Nauplius ligne' nymphe filius pater denetis fuit quam stuprare uolens ab acronte nepote suo filio denetis dolio inclusus in mare precipitatur. Ouidius in ibim aut ut ab anchiades aut ut ligneius heros uel aliter ut legatur cigneus thenes filius cigni filii neptuni frater h'methe a nouerca sua stamandria cum fratre h'mata pro crimine adulterii apud patrem accusatus in exilium missus cum fratre uenit in leucophirum desertum qui inhabitans de suo nomine chenedon appellauit. postea cum sorore sua propter suspicionem stupri dolio inclusus in mare precipitatur.*

Here Mure is really illuminative. Whatever the value of his variations from Merkel's text of the first part of the scholion, his second reading and explanation are both quite right. The allusion is to Tennes, son of Cycnus, who was accused by his step-mother Phylonome, here called, I know not on what authority, Scamandria, of attempting her chastity: both Tennes and his sister Hemithea were confined in a chest and launched on the sea, which carried them to the shore of Leucophrys or Tenedos (Lyc. 235, Paus. x. 14. 1, Diod. v. 83).

This valuable scholion is not found in Merkel's MS, nor is it quoted by Salvagnius. It seems to shew convincingly that the MS of the Ibis used by Mure was an excellent one: probably the v. l. *cigneus* was found in the margin, unless Mure, a very great reader for those times, found it in other MSS of the Ibis to which he had access.

465, 6. *Aut Iouis infesti telo feriare trisulco,*
Vt satus Hipponoo Dosithoesque pater.

Mure, s. v. *Procustes. Procustes filius ypomei thelebōn princeps periit cum tota familia vulminatus excepta* [*tota familia eius*]. *Dexiroe a qua iupiter quadam uice fuerat hospitatus· uel aliter pater dexitoes id est* [1]*paua curta contemptor deorum vulminatus. O*^{us} *in ybī Aut iouis infesti telo feriare trisulco. Vt satus ypomeo dexitoesque paterque.* The same family history is again mentioned by Mure, s. v. *Macedon. Macedon uel macedo in nupciis cum menedrita coniuge fulminatus est quod omnes deos praeter iouem ad nupcias inuitauit O*^{us} *in ybī Vt macedon rapidis iactus cum coniuge flammis uel aliter ut legatur iacta Macedon dānethis filia soror earum que iouem hospitauerunt uxor principis thelebonum successus omnium fructuum inuidia corrupit unde ipsa cum principe et Thelebonibus fulminata est. Jupiter tamen pepercit hiis q̄ hospitauerant ipsum. ex una quorum dexithoe minos euxancium genuit.* If we can trust the indications of this very confused statement, Dexithoe, or Dexithea, who subsequently became by Minos the mother of Euxanthius, father of Miletus, the traditional founder of the city of that name (Apollod. III. 1. 2 Μίνως ἐτέκνωσε ἐκ Δεξιθέας Εὐξάνθιον, cf. Schol. Apoll. R. I. 185), was connected with the legendary history of the Teleboae. A king of the Teleboae had incurred the anger of Jupiter by some act of impiety and had been destroyed by lightning as a punishment. In this punishment, Dexithea with her sisters was not included, as a reward for hospitably entertaining the god. This view connects the allusion in the verse before us with that sub-

[1] Is this mysterious name part of the equally mysterious *acrita* who is called the father of Dexithoe by Merkel's schol. ad loc.?

sequently mentioned in 473, 4 *Vt Macedo rapidis icta est cum coniuge flammis, Sic precor aetherii uindicis igne cadas;* and this would be in accordance with Ovid's custom in other parts of the poem. Thus the punishment of the Danaides is mentioned 173 and again 354; the crime of Canace in 355 and again in 560; Myrrha in 358, 564, perhaps also in 537. And again stories of one family are placed together, *e.g.* of Niobe's children, of Amphion, of Niobe 579—584, of Crotopus, Psamathe, Coroebus 571—4. What the name of Dexithea's father was is uncertain. Mure calls him Proc(r)ustes; in the scholia quoted by Merkel on 473 he is called Damo. Whatever weight we assign to these statements, it seems to me unlikely that the name Dexithoe, to which the MSS point almost uniformly in 466, should recur in the Scholia on 473 apropos of nothing, if there were not some connexion between the two histories; and I should have as little hesitation in restoring this name in 465 as in the very similar case of Echecratides in 291. And after all, nothing is known of *Dosithoe.*

485. *Tamque cadas domitus quam quisquis ad arma uocantem*
Iuuit inhumanum Thiodamanta Dryops.

That this is the right reading is I think beyond doubt. See Apoll. R. I. 1213 sqq. But it is remarkable that Mure three times quotes a different reading, *Dymans* for *Dryops.* s. v. *Agilleus. Agilleus fuit socius thiodamantis qui post mortem amphiorai (sicut dicit stacius thebaidos in ·x·) Noctu thebanos inuasit cum ·xxx· sociis! quorum tantum quatuor denominantur · scz actor agilleus oppleus dyamas · et omnes thiodamanta secuti! aut in eadem nocte magna hostium facta strage! aut post in bello perierunt Nam sex grecorum ducibus occisis polinice · thydeo · ypomendote · capaneo · parthonopeio · amphyorao · adrastus cum paucis redit. Ouidius in ibim tamque cadas domitus quam si quis ad arma uocantem · uidit inhumanum theodamanta driobi · aliter thiodomanta dymas.* The same variation is mentioned under *Driops,* where the lines are thus quoted: *Tamque cadas domitus quam quis quis in arma furentem Vidit in humanum therodomante driops,* and *thyodomanta dymas* as a v. l.; and a

third time under *Therodomas,* where both the present passage and 381 *Therodomanteos ut qui sensere leones,* besides Pont. I. 2. 119 *Non tibi Theromedon* (*Therodomen* Mure) *crudusue uocabitur Atreus,* are cited in reference to the savage tyrant Therodomas or Theromedon—of course inconsistently with the two former articles. The explanation of the reading *Dymas* given under *agilleus* is hardly possible, even if (against the MSS) we read *si quis* for *quis quis:* it seems indeed probable that the juxtaposition of the two names in Statius prompted the v. l. in the first instance. Yet the repeated recurrence of this variant in Mure seems more naturally to point to his finding it in some source which he considered authoritative; nor would it be difficult to find a totally different interpretation from that mentioned by him: whether *Dymans* refers to the Dymanes under Oeta, whose connexion with Hercules seems indicated by the fact that Aegimius, king of the Oetean Dorians, besides his own two sons, Dymas and Pamphylus, adopted Hercules' son Hyllus, in return for the aid Hercules had given him in restoring him to his kingdom (Steph. B. s. v. Δυμᾶνες): or what in Statius is the name of a single hero, represents a collective body of Dymanes in some Greek version of the legend of Thebes.

513. *Astacidaeque modo decisa cadauere trunco,*
Digna feris, hominis sit caput esca tuum.

This is one of the places where Mure has anticipated modern criticism. The MSS as exhibited in Merkel's apparatus give *Hyrtacidaeque* in various forms, none of them has *Astacidaeque.* How old the corruption is, the Scholia prove in explaining the passage of Euryalus: *Astacidaeque* was first conjectured by Francis Sanchez (Sanctius), and is undoubtedly right. But Mure was already in possession of this reading, as well as of the right interpretation s. v. *Menalippus. Menalippus fuit quidam Thebanus filius astaci qui tydeum ad mortem uulnerauit tydeus autem capri* (l. *caput*) *menalippi sibi allatum pro odio et ira commo(r)dere et rodere cepit. sta. th.* (two passages from the Thebaid): *O^us in ibim Astacideque meo defixa cadauera stuto · Digna feris hominis fit caput esca tuum.* This is not all. Mure's MS has not only preserved the right reading of the name, but a

different, perhaps a more correct reading of the end of the line: for in *stuto* we cannot fail to recognize *sunto*. The two lines then, according to the recension of Mure's MS ran thus originally,

Astacidaeque modo defixa cadauera sunto.
Digna feris hominis sit caput esca tuum.

Ovid would then seem to represent Menalippus' body as fastened to the ground with a spear while his head was cut off; then the head is carried to Tydeus and the brain sucked out, a meal fit for beasts, but now food for a human foe.

501. *Quique Lycurgiden letauit et arbore natum,*
Idmonaque audacem, te quoque rumpat aper.

Mure s. v. *Ithmon. Ithmon siue scribatur per d siue per t quidam audax ab apro quem dyana cenei regno scz calidonie imiserat est peremptus. Idem etiam aper anteum ligurgidem archadeum sibi cum bipenni occurrentem occidit. O*^{us} *in ybim · Quique ligurgidem lacerauit et arbore natum Idmonaque audacem te quoque rumpat aper.* Here we have the same strange mixture of error and truth which we have seen before. The Calydonian boar has nothing to do with Idmon; and here Mure is wrong; but then he has preserved the right explanation of the more obscure allusion (wrongly explained by the scholia as given by Salvagnius and Merkel) in *Lycurgiden*, viz. to Ancaeus, τὸν μέν ῥα πατὴρ Λυκόοργος ἔπεμπε Apoll. R. I. 164, and whom Ovid describes (M. VIII. 391) as *bipennifer Arcas* and as slain by the Calydonian boar (401, 2); a passage with which Mure was no doubt acquainted.

537. *Conditor ut tardae, Blaesus cognomine, Cyrae*
Orbis in innumeris inueniare locis,

so Merkel after Leopardus. They supposed the person alluded to was Battus, the founder of Cyrene, here called the stammerer *propter linguae obligationem* (Justin XIII. 7), cf. Herod. IV. 155 ἰσχνόφωνος καὶ τραυλός. The allusion in *tardae* and *Orbis in innumeris inueniare locis* is to the protracted wanderings of Battus before his final settlement at Cyrene.

That this reading and explanation are ingenious is not to be denied: but they can hardly be said to have much support from the MSS. Merkel's MSS, for the most part, give the first line as follows:

Cognitor ut tarde laesus cognomine myrrhae,

though with several variations, *Conditor tardus lusus terre*, and even *blaesus*. Of these variants the only one which has much MS authority is *tardus: Conditor* comes next, but as compared with *Cognitor*, rests on few and inferior MSS. As for *Cyrae* it is a mere conjecture, and hardly a very plausible one. Cyra is the name of a mountain (Justin u. s.), or, according to other and later authorities (see O. Schneider on Callim. H. Apol. 88), of a fountain near Cyrene. It is nowhere used as a synonym for Cyrene: nor can I agree with Merkel in thinking that the transference of the name to the city is anything but harsh, especially in conjunction with so definite a word as *Conditor*. Moreover if O. Schneider is right, as Hermann and Meineke both thought, in reading from the Schol. on Pind. P. IV. 523 πηγῇσι Κυρῆς in Callim. H. Apol. 88 for the MSS reading πηγῆς, the quantity of *Cyrae* would be another argument against the adoption in Ovid of this certainly clever emendation.

Let us see what Mure made of this difficulty. s. v. *Leius* he says, *Leius rex tardus cognomine dictus eo quod tarde construebat turres murre vel Mure ciuitatis ab hostibus suis captus et combustus per diuersa loca sparsus est. O^us in ybī Conditor ut tarde leius cognomine mirre Orbis in innumeris inueniare locis · uel aliter ut legatur Cognitor et tunc intelligatur de cinaria, qui cognito crimine coytus cum mirra filia perpetrato uagus et profugus hostiatim mendicauit.* The first of these explanations is obviously built upon the line itself, and is of no value whatever. The second suggested to me a line of interpretation which I now venture to put forward, not as confident that it is right, but as sufficiently in accordance with the MSS and the other accounts of Myrrha, especially that given by Ovid himself (M. x. 298 sqq.), to make it worthy of consideration.

The two lines I would translate thus: 'Like the discoverer of the lingering Myrrha, when the fraud of a name deceived

him, may you be found wandering in exile from country to country.' In other words, 'Like Cinyras when he discovered after twelve nights cohabitation (*tardae* Apollod. III. 14) that the paramour he had been induced to lie with under the idea that she was another woman bearing his daughter's name (Myrrha) was his actual daughter, may you expiate your crime by a lengthened exile.'

Cognitor in allusion to the ἀναγνώρισις described by Ovid X. 470 *Postera nox facinus geminat nec finis in illa est, Cum tandem Cinyras, auidus cognoscere amantem Post tot concubitus, illato lumine uidit Et scelus et natam.* Anton. Lib. 34 ὁ μὲν κατέκρυψε πῦρ εἰς τὸν οἶκον, Σμύρνα δ' ὡς ἐξίκετο πρὸς αὐτόν, ἐπάϊστος ἐγένετο προενεχθέντος ἐξαπίνης τοῦ πυρός.

laesus cognomine if right must mean that the trick of using his daughter's name as that of another woman (M. X. 438 *Nacta grauem uino Cinyram male sedula nutrix, Nomine mentito ueros exponit amores, Et faciem laudat. Quaesitis uirginis annis Par, ait, est Myrrhae* suggests a slightly different idea) led Cinyras into the *fatal crime* of incest; cf. Nemes. Cyneg. 26 *impia Myrrhae Conubia et saeuo uiolatum crimine patrem Nouimus:* a crime which he expiated on some accounts by suicide (Anton. Lib. 34, Hygin. 242), and which Ovid, if I am right in following Mure, represents him here as atoning by exile. But *lusus* would make better sense, 'deceived by a name.' The *conciliatrix* would say 'a woman bearing your daughter's name wishes your company.' I do not think anything short of this, e.g. 'some one like Myrrha' (see the passage of the Metamorphoses quoted above), would be adequate to the meaning of the words. *conamine,* a reading mentioned by Burmann, would be intelligible 'whom his attempt (to discover his paramour) brought to harm,' but is somewhat weak.

Orbis in innumeris inueniare locis might be explained as meaning that Cinyras was torn in pieces for his crime, cf. M. III. 522 *Mille lacer spargere locis,* Sen. Theb. 170 *membratim tibi Volui perire:* but it seems safer to follow Mure's tradition in referring the words to a life of exile and mendicancy. The well-known words of Sophocles in relation to the incest of Oedipus will at once recur, O. T. 420,

βοῆς δὲ τῆς σῆς ποῖος οὐκ ἔσται λιμήν,
ποῖος Κιθαίρων οὐχὶ σύμφωνος τάχα,
ὅταν καταίσθῃ τὸν ὑμέναιον ὃν δόμοις
ἄνορμον εἰσέπλευσας εὐπλοίας τυχών;

565. *Ossibus inque tuis teli genus haereat illud,*
Traditur Icarii quo cecidisse gener.

The allusion is to the prickle of the fish τρυγών, with which Telegonus is said to have killed Ulysses. Did Ovid mean *teli genus* to suggest Telegonus? Mure read the passage wrong, and that twice over: s. v. *Alcidima. ... theleogonum genuit qui postmodum a matre pro quaerendo patre missus ad ytacam urbem et patriam ulixis patrem ulixem occidit. O^us in ibī Ossibus inque tuis teleogonus herat illud traditur ycarei quo cecidisse gener.* and s. v. *thelegonius,* where for *teli genus* he reads *telegonius.*

619. *Aethalon ut uita spoliauit Isidius hospes,*
Quem memor a sacris nunc quoque pellit Io.

This is one of the most obscure passages in the Ibis. Mure s. v. *Attalus* says *Attalus etiam fuit puer egipcius quem thulicon sacerdos dum suo turpi amori nollet consentire in templo Isidis interfecit. Alii dicunt Athalus quidam interpellauit Ysidem de stupro, quare ab egipciis est interfectus. Ouidius in ibim Athalon ut uita spoliauit Ysidius hospes. Quemque memor sacris nunc quoque pellit yo.* The indications of the MSS are clear so far as to make it nearly certain that *ut* followed a dactylic name in the first foot, and must not be shifted to follow *spoliauit.* But whether *Isidius* represents *Isidis* preceded by a lost monosyllable or some obscurer adj. of place, must remain a problem. It can hardly have been *Osirius.*

The following variations from two epigrams in the Latin Anthology are also from Mure. Riese 786 Hermaphroditus. 1 *Dum* 2 *Quid ferret* 3 *mas est—Iunoque* 4 *Interque genitus H. eram* 5 *occidit* 6 *aquis* 8 *Quem tuleram mecum* 11, 12 are omitted.

Riese 787 2 *egrederetur* 3 *Procedant testes.*

The passage quoted by Servius on Aen. x. 564 (p. 168 of L. Müller's Lucilius) is thus given by Mure s. v. *Amiclae. ideo tacite dicuntur amicle quod silentio perierunt. Unde limus· Mihi est necesse loqui nam scio amiclas periisse tacendo.* It must surely be thought very doubtful whether the author of this fragment was Lucilius. The well-known epigram (Riese 414) on the rich barber Licinus is ascribed by Mure to Martial. Mure omits the third and fourth lines. The rest is cited thus, s. v. *Licinus,*

Marmoreo Licinus tumulo iacet, et Cato paruo,
Pompeius nullo. credimus esse deos.

R. ELLIS.

ADDENDUM ON IBIS 619.

After writing the note on p. 254 the following passage of Steph. B. met my eye: *Ἴσινδος, πόλις Ἰωνίας. ὁ πολίτης Ἰσίνδιος †αἰνετιτάς. λέγεται καὶ Ἴσινδα· τὸ ἐθνικὸν Ἰσίνδιος. καὶ χωρίον Ἰσινδία καὶ Ἴσινδα.* Stephanus seems to mention the same place s. v. *Ἄμβλαδα*, and again s. v. *Σινδία*. In the passage of Ovid some MSS give *Ion* for *Io*. Is it possible that some citizen of Isinda had murdered his guest, under circumstances of special atrocity, and that the Isindians had been excluded from the Panionia in consequence? This festival was still continued in Strabo's time, 384, 639. Merkel's MS A gives *insidius*, several others *Ysindius* or *Isindius*. Cf. Plin. *H. N.* v. 113.

R. ELLIS.

ON THE ARATEA OF GERMANICUS.

To my former suggestions for the emendation of this poem (Journal of Philology, Vol. VI. p. 272) I now add the following.

Phaenom. 268 Breysig

Cum primum agricolam uentus super immouet atri
Et cum surgit hiems, portu fugienda peritis.

immouet is perhaps a mistake for *imminet*, as given by Breysig's MS *B*: for *atri* perhaps *austri*. I suspect the same corruption in Progn. 64 *quam densa per astras* for which read *austros*.

313. *Tunc alte Cynosura redit.*

Alte the reading of MSS is confirmed by Arat. 309 Τῆμος καὶ κεφαλὴ Κυνοσουρίδος ἀκρόθι νυκτὸς Ὑψι μάλα τροχάει. Grotius' *alto* is quite unnecessary.

348. *Vt cum decurrens inhibet iam nauita remos*
Auersamque ratem uotis damnatus † ab ore
† Perlegit, optatam cupiens contingere terram.

Grotius corrected *ad oram Perligat.* Better *ab ora.*

357. *Media est Solis uia, cum tamen illa*
Terretur monstro pelagi, gaudetque sub axe
Diuerso posita et boreae uicina legenti.

For *legenti* read *tegenti.*

421. *Hic erit ille pius Chiron † tutissimus omnis*
Inter nubigenas

Iustissimus Grotius: perhaps *mitissimus.*

449. *Nec par est illis spatium: duo namque feruntur*
Inter se aequales; duo, quorum est maxima forma;
Et totidem interse praedictis ante minores.

In the last line Grotius changed *inter se* into *rursum.* May it not be right 'if compared with one another'?

498. *Diuidit aequali spatio noctemque diemque.*
Bis redit haec facies † libato sidera mundi
Cum uer fecundum surgit, cum deficit aestas.

For *libato* Grotius read *librato* doubtless rightly: *sidera,* as Breysig saw, is *sidere:* but it is not likely that *mundo* would have been written by the careful author of these Aratea. *Mundi* is quite intelligible, if we punctuate after *facies* and *sidere.* 'This appearance of the sky returns twice, when the sun is balanced evenly' at the two equinoxes.

711. *haut totum cernes, non integer ipse*
In caelum † redi't pars dextera mergitur undis.

For *redi't* one MS. has *redit et;* Grotius emended *redit, at* which Breysig adopts. But the rhythm is then very unusual, and it seems more likely that the right reading is *rediet,* a form of the future like *exiet* in Hor. C. IV. 4. 65.

Prognost. 72

Piscibus a geminis † sub prima recurret in astra
Hesperus haec tibi signa dabit cum lucifer † cur ora
Ingrediens Venus alma polum; sed ubi Hesperos ignis
Prouocat aetherios et noctem ducere terris
Incipit, exoriens ecce haec Cytherea † mouebit.

For *sub* Breysig emends *ut;* I should prefer *ubi.* In the following line, I would propose *Phosphorus haec tibi signa dabit, cum luce feretur Ingrediens Venus alma polum;* for the contrast is between Venus as a morning star and as an evening star, *cum luce feretur* and *ubi Hesperos ignis Prouocat aetherios et noctem ducere terris Incipit.* The words of the scholia are suggestive p. 183 Breysig *Venus stella, quae graece Phosphoron dicitur, id est lucem ferens uel sedis* (read *sidus*) *lucis. Cum*

solem praecedit, lucifer, cum uero sequitur, uesper appellatur, et cum lucifer est, colorem habet candentem, cum uesper fulgentem. In the last line *monebit,* the reading of *P,* seems more natural than *mouebit* which Breysig adopts.

95. *Virgine erunt pluuiae plerique in nube fragores.*

For *plerique* Grotius conj. *plenique;* perhaps *caelique.* Cf. 134 *gelidos flatus caelique fragores.*

97. *Detrahet autumno pluuias eademque replebit*
Nubibus adsiduis caelum † ob neque † frigore prima
ad
Extremum autumni superent † glaciaterrorore.

Possibly *ne frigora prima Extremum autumni superent glacialia rorem.*

147. *taurum saeuire uidebis*
Grandine nec contra niti ratione probanda
Aut cancro aut geminis.

No alteration is required; *nec* qualifies *probanda* upon which *cancro geminis* depend: 'you will see the bull rage with a storm of hail and push on defiantly in a way neither the Crab nor the Twins can approve.'

R. ELLIS.

LUCRETIUS II. 1162.

Conficimus ferrum uix aruis suppeditati.

In spite of Munro's defence of *suppeditati*, I have always felt the word to be strange. In Cicero's letters to Atticus XIV. 18. 2, *De Patulciano nomine quod mihi suppetiatus es gratissimum est et simile tuorum omnium*, the same corruption *suppeditatus* appears in the two early editions marked R and I (Romana and Iensoniana) in Orelli. That *suppetiatus* was the word used by Cicero few probably will deny: may not *suppetiati* be the right reading in Lucretius? 'we wear out iron, scarcely coming to the aid of our enfeebled fields,' by artificial modes of reinvigoration. Cf. Nonius s. v. *Auxiliatum*, itself a Lucretian word (v. 1040).

R. ELLIS.

ON A GREEK EPIGRAM.

In p. 396 of Meineke's Anal. Alexandrina is a Greek epigram reprinted from Cramer's Anecdota Oxoniensia IV. 386.

τηρῶ σου τὸ φίλημα τὸ χρύσεον, ὡς ἀπὸ σίμβλου
κηρίον, ὡς μήλου πνεῦμα πεπαινόμενον.
τηρῶ καὶ συνέχω τοῖς χείλεσι, κἢν προσίῃ τις
χαῖρε λέγων, εὐθὺς τοῦτον ἀποστρέφομαι.
τοῦτο καὶ αὐτὸ καθ' αὑτὸ κακὸν μέγα συμβάλλειν
ἐστι τὸ σὸν τούτῳ τῷ πυρὶ πῦρ ἕτερον.

For συμβάλλειν Ἐστὶ τὸ σὸν read σύμβολον ἄλλων Ἐστί. τόσον. The sense is, 'This, in itself a great evil, is a sign of others to come: there is a second fire as great to complete this fire.'

R. ELLIS.

NOTES ON VIRGIL.

III.

Aen. VI 853 DEBELLARE SVPERBOS on a bullet, assigned by Bergk (Inschriften römischer Schleudergeschosse Leipz. 1876 p. 144 n. 170, photolithographed on pl. III n. 5) to the Marsian war, is the inscription *debell* (*-o* or *-a* ?) *superb* (*-os* or *-iam* ?).

VII 2 Mure hist. gr. lit. I[1] 514.

„ 73 VISA, NEFAS, LONGIS COMPRENDERE CRINIBVS IGNEM cf. 680. Schwegler röm. Gesch. I 704 1 has a large collection of examples of this portent; the most famous is that of Seruius Tullius. He also compares the *corona radiata* of the deified emperors.

„ 391 SACRVM TIBI PASCERE CRINEM Censorin. I § 10 *quidam etiam pro cetera corporis bona ualetudine* crinem deo sacrum pascebant.

„ 689 690 VESTIGIA NVDA SINISTRI INSTITVERE PEDIS Sall. Iug. 94 § 1 *illi, qui e centuriis erant, praedocti ab duce arma ornatumque mutauerant, capite atque* pedibus nudis, *uti prospectus* nisusque per saxa facilius foret.

„ 804 FLORENTIS AERE CATERVAS Attius Teleph. 14 (= 631—2) R *aere atque ferro feruere,* | *insignibus florere.*

VIII 138 139 QVEM CANDIDA MAIA CYLLENAE GELIDO CONCEPTVM VERTICE FVDIT Arn. I 36 Mercurius utero fusus Maiae, *et quod est diuinius,* candidae.

„ 331 332 A QVO POST ITALI FLVVIVM COGNOMINE THYBRIM DIXIMVS, AMISIT VERVM VETVS ALBVLA NOMEN Aug. de genesi c. Manichaeos II 10 § 13 nunc Tiberis dicitur fluuius, qui prius Albula dicebatur. Almost the same words, used for the same purpose (to explain the change of name of two of the

four rivers of Paradise, Geon into Nilus, Phison into Ganges), id. de gen. ad litt. VIII 7 § 13.

„ 370 seq. see the just remarks in Mure hist. gr. lit. I[1] 303 on the parallel episodes in the Iliad and Aeneid, descriptive of the armour presented to the hero of each by their respective mothers.

„ 388 seq. Auson. idyll. 13 f *quid etiam Partheniam dictum causa pudoris [loquar]? qui octauo Aeneidos, cum describeret coitum Veneris atque Vulcani, αἰσχροσεμνίαν decenter immiscuit.*

„ 427 FVLMEN...QVAE PLVRIMA Porson and Schäfer on Eur. Or. 910.

„ 662 GAESA Aug. locutt. de Iesu Naue VIII 18 EXTENDE MANVM TVAM IN GAESO, QVOD EST IN MANV TVA, CONTRA CIVITATEM *ista locutio notanda non esset, nisi propter nomen quod obscurum est eis, in quorum consuetudine non est. quid enim dicat* gaeson, *non facile intellegitur: hoc interpres Symmachus scutum appellasse perhibetur. septuaginta autem interpretes, secundum quos ista tractamus, qui posuerunt* gaeson, *miror si et in graeca lingua* hastam uel lanceam gallicanam intellegi uoluerunt: ea quippe dicuntur gaesa, quorum et Vergilius meminit, ubi ait de Gallis in scuto Aeneae pictis, DVO QVISQVE ALPINA CORVSCANT GAESA MANV.

„ 663 664 HIC EXVLTANTIS SALIOS NVDOSQVE LVPERCOS LANIGEROSQVE APICES ET LAPSA ANCILIA CAELO Minuc. Fel. 24 §§ 2 3 of the Roman superstition *quorum ritus si percenseas, ridenda quam multa, quam multa etiam miseranda sunt!* nudi cruda hieme discurrunt, alii incedunt pilleati, scuta uetera circumferunt. Cf. le Nourry apparat. XXII 3.

JOHN E. B. MAYOR.

NOTE ON EUSEBIUS H. E. I. 13.

Euseb. Hist. Eccl. I. 13: Ἄβγαρος τοπάρχης Ἐδέσσης. Valesius has a note on these words: "Rufinus hunc locum ita vertit: *Abgarus Uchaniae* [probably a misprint for *Uchamae*] *filius toparcha* etc. Et vulgatae quidem editiones Rufini sic praeferunt. Sed in vetustissimo codice Parisiensis ecclesiae scriptum est *Uchame filius*. Codex autem bibliothecae Regiae habet *Euchame*. Bongarsius id nomen matris Abgari esse existimavit, cui non assentior. Crediderim potius patris vocabulum esse, quod Rufinus ex quibusdam libris apocryphis hauserat. Vertendum itaque fuit Οὐχάμου." Rufinus, no doubt, had before him the reading quoted by Burton from Cod. E (Reg. Paris. 1431): Ἄβγαρος οὐχ ἅμα [ΟΥΧΑΜΑ] τοπάρχης, which is confirmed by the Syriac version now in the hands of Professor Wright, ܐܒܓܪ ܙܥ ܐܘܟܡܐ ܫܠܝܚܐ. Hence the solution of the enigma. Οὐχαμά is, in Greek characters, the Syriac ܐܘܟܡܐ, *niger*, a well known epithet of this Abgarus, explained by Dr Payne Smith in his *Thes. Syr.* p. 182, *per antiphrasim, quia leprosus erat*, but more likely from some other personal peculiarity.

F. F.

NOTE ON HORACE I. SAT. III. 120, 121.

Read before the Cambridge Philological Society, 1st March, 1877.

> Nam ut ferula caedas meritum maiora subire
> verbera non vereor.
>
> (Horace I. Sat. III. 120, 121.

Orelli, Fritzsche and the other commentators I have seen all take *ut* in this passage in a definitive sense, and explain it by saying that either *non vereor* is substituted as an afterthought for *non veri simile est* or some similar expression, or that *ut caedas—non vereor* is equivalent to *illud, ut caedas—non vereor*. In support of the former interpretation Orelli quotes Cic. ad Fam. XI. 10, *haec quemadmodum explicari possint aut, a te quum explicabuntur, ne impediantur, timeo*, where Cicero apparently intended at first to write *non video*. But in the passage in Horace there is no separate sentence intervening between *ut caedas* and *non vereor* to lead the writer to change the construction. In support of the latter, O. quotes Liv. XXVIII. 22, *nihil minus quam ut egredi moenibus auderent timeri poterat*, on which Madvig remarks, 'debebat scribi *ne;* rectum esset *ut*, si subiecisset *futurum credebatur*'. However, it appears to me that the preceding *nihil minus—quam* makes it easier here to supply *illud* or *fore* than in our passage. I would suggest that it will give quite as good a meaning to take *ut* here in its usual sense after verbs of fearing, *e.g.* II. Sat. I. 60, *O puer ut sis vitalis metuo*, and would translate, 'for I have no fear that you will fail to scourge (even) with a cane one who deserves severer chastisement,' *i.e.* 'I have no fear that you will let him go altogether unpunished.'

C. E. HASKINS.

THE MISSING FRAGMENT OF THE FOURTH BOOK OF ESDRAS.

THE Transcript of the "Missing fragment of the Latin translation of the Fourth Book of Esdras," which is here printed, has been found among some papers of the Rev. John Palmer, which have recently been transferred to the Library of St John's College. With this transcript was also found the notice, by which it is preceded, of readings in the same Book, extracted from the same MS. as the Transcript, accompanied by a somewhat more detailed account of the MS. from which the readings and the transcript are derived. This MS. it will be observed, is a different one from that from which Mr Bensly recently recovered, and for the first time published, the text of this fragment.

Along with the transcript was found a paper headed "Readings in the transcript of a portion of the MS. Biblia Latino-Gothica in the Complutensian Library, to be re-examined." It has not been thought necessary to print this paper in full. A few references are made to it in foot-notes, distinguished by the letter R. In all other cases it is to be understood that there is no variation whatever between the readings in the transcript and the readings in this paper.

Mr Palmer, who made these extracts, was a native of Whitehaven in Cumberland; entered as Pensioner at St John's College, Dec. 31, 1787; took the degree of B.A. in 1792, when he was Senior Wrangler and First Smith's Prizeman; was admitted a Fellow of his College in 1794; proceeded M.A. in 1795, and B.D. in 1802; was Professor of Arabick on Sir T. Adams' Foundation from 1804 to 1819; and died in his rooms in College, April 9, 1840, in the 71st year of his age.

being at the time of his death the Senior Fellow of his College. He was a man of studious and retiring habits, who travelled much, both on the Continent of Europe and in the East, and was master of many languages, ancient and modern, European and Oriental, and yet so singularly reticent that it was said of him that he could be silent in more languages than any man in Europe. The journals of his travels which are still in existence shew him to have been a curious and observant traveller, to whom the natural features of a country, its productions and manufactures, and even the prices of its provisions, were objects of interest, as well as its buildings, its works of art, its literature and its antiquities. He presented to the University Library some Turkish MSS. which he procured in the East; and to the Library of his College he bequeathed about a hundred volumes relating to Oriental Literature. To his College he also left by will a benefaction of £1000; and to the University of Cambridge a sum of £1000 for the augmentation, under certain conditions, of the stipend of the Adams Professor of Arabick. At the time of his death he had made considerable progress with a Grammar of the Arabick language "constructed on the basis of that of Erpenius; with such improvements as have resulted from study assisted by personal intercourse, to considerable extent, with various countries in which the language is spoken."

In the years 1826 and 1827 Mr Palmer spent nine months on a tour in Spain and Portugal. The journals which he kept during this tour have been preserved. From them it appears that he took every opportunity of inspecting Libraries in the various places which he visited, and that he was more especially on the look-out for MSS. of the Fourth Book of Esdras, Latin or Arabick, of Josephus, and of Philo Judæus. It is not improbable that Mr Palmer's attention may have been more especially directed at that time to the Fourth Book of Esdras by the publication, then recent, of the Æthiopick Version of that Book, and the fact that this Version was found to contain, as well as the Arabick, a portion of text which was wanting in the printed editions of the Latin Version. The following entry made at Madrid under date Nov. 10, gives

the first indication that Mr Palmer was in search of MSS. of this book: "Went to the Biblioteca Real at 10 A.M. and examined several folio Latin MSS. of the Bible, principally the text of Jerome and with his Prefaces, but neither the Canonical nor Apocryphal Books of Esdras appeared. No one is permitted to enter the Library of MSS. nor even to see the Catalogue. The Padre with whom I communicated said that the MSS. are few, and *among them is no Version of the last Book of Esdras either in Latin or Arabic.*"

On Nov. 15, Mr Palmer went to Alcalá de Henares (Complutum); and during his stay there, which ended on the 18th, he spent some time in examining the MSS. in the Library of the University of that place. On the 18th is this entry in the Journal:

"After Breakfast resumed the Examination of MSS. in the Library, viz.:

1. 'Biblia Latino-Gothica, maximæ molis, charactere Gothico antiquissimo exarata, quibus Complutenses, in Prologo ad Biblia, plus 800 annos antiquitatis tribuebant.' Catalog. MSS. In this MS. are no Distinctions unless by Capital Letters beginning Paragraphs; the Abbreviations and Forms of Letters are difficult; to some Vowels beginning Words are prefixed Aspirations; *v.g.* 'hostendunt' for 'ostendunt'; each Page is divided into 3 Columns.

2. 'Biblia Gothico-Latina,' which the Catalogue says is nearly of same age as former.

3. 'Biblia Latina' said to be of 12th Century."

The extract which Mr Palmer here gives from the Catalogue of MSS., as well as his own description, sufficiently identifies MS. No. 1 as that from which he derived the Transcript and the Readings which are here printed, though the Journal does not make any special mention of the 4th Book of Esdras as contained in this MS. Mr Palmer made a second visit to Alcalá Dec. 11 to Dec. 14, and on the last day of this visit he records, though still without any express mention of the 4th Book of Esdras; "At 11 a.m. finished my Extract from the Gothico-Latin MS. of the Bible in the Library of this University, by special per-

mission of the Librarians which was granted with truly obliging Readiness."

Mr Tregelles in his Account of the printed Text of the New Testament has reprinted (pp. 15—18) from the Biblical Review of March 1847, in which it first appeared, a "Catalogue of the MSS. which were used in the formation of the Complutensian Polyglot, faithfully copied from the list in the Library of the University of Alcalá, now of Madrid, by Don José Gutierrez, Librarian." The first Article of this Catalogue is somewhat confused and unintelligible as it stands, but becomes intelligible if what appear to be extracts from some MS. notes, made by the Complutensian Editors in a copy[1] of Lyra, be distinguished from the rest of the Article. These extracts being printed in Italicks, the Article runs as follows:

"Biblia Latina maximae molis charactere Gothico antiquissimo exarata, cui Complutenses in prologo ad Biblia plus octingentos annos antiquitatis tribuebant, quod etiam ab illis scriptum legitur ad calcem annotationum in Liram de differentiis Vet. Testam. ubi sic habent *et notandum quod....intelligimus quosdam vetustissimos Codices Gothicis characteribus propter nimiam antiquitatem scriptos, quos constat esse a temporibus destructionis Hispaniæ fueruntque reperti in civitate Toletana et deinde in Libraria Collegii Complutensis collocati:* totum Vetus et Novum Testamentum comprehendit. *Sed sunt ibi alia Biblia Latina ejusdem folii et characteris, ut ab eadem manu conscripta videri possint, nisi quia horum character paulo rotundior est:* Codex est ejusdem molis ac præcedens præter crassitud. incipiens ab ultimis verbis cap. 7 Proverb. et terminat in Apocalypsi. Principio et fine caret, estque ejusdem omnino notæ cum præcedenti. Utrumque Vol. membranaceum. *Dos tomos en pasta.*"

[1] Probably the copy in which the Complutensian Editors entered the annotations to which they refer in their Prologus: "Absolutis præterea annotationibus differentiarum Veteris Testamenti: quas cum Nicholaus de Lyra non omnino absolutas edidisset, eas nos per viros linguarum peritissimos multis in locis addi fecimus." A Treatise of Lyra "de differentiis nostræ translationis ab Hebraica littera in veteri testamento" was printed at Rouen by Martin Morin, circa A.D. 1500.

There can be little risk of error in identifying the MS. No. 1 of Mr Palmer's Journal with the "Biblia Latina maximae molis" of the foregoing extract from the Complutensian Catalogue; and as little, perhaps, in identifying the MS. No. 2 with the "Codex ejusdem molis" of this extract. Almost with as much certainty may MS. No. 3 be identified with the Bible which is described in the next Article of this Catalogue: —"Biblia Latina duobus voluminibus maximæ molis comprehensa...videntur sæculi xii." If these identifications may be relied upon, the descriptions of the contents of the MSS., which are given in this Catalogue, shew that the 4th Book of Esdras does not occur either in No. 2 or in No. 3.

It would appear then that the MS. from which Mr Palmer made his extracts at Alcalá in 1826 is now to be sought at Madrid, to which place the University which Cardinal Ximenes originally founded at Alcalá has since been removed; that it was in the hands of the Complutensian Editors when they were preparing their Polyglott Bible for the press; and that, if the statements which are made with regard to its antiquity may be accepted, it is of somewhat earlier date than the Amiens MS. from which Mr Bensly's Text is derived. It is worthy of notice too that, besides variations of Text, it furnishes a different distribution of the parts of the Book from any of those which are found in the MSS. which Mr Bensly has examined. See Mr Bensly's Edition, p. 86.

Besides the Libraries at Madrid[1] and Alcalá Mr Palmer inspected such Libraries as were then accessible at the Escurial, Toledo[2], Barcelona[3], Valencia[4], Orihuela, Murcia, Cordova, Seville,

[1] In the Library of S. Isidore at Madrid are "Sex vol. bibliorum, quorum duo vetusta." Haenel (Catalogi librorum MSS. &c.) p. 975.

[2] It is somewhat surprising that Mr Palmer, who spent three days at Toledo and visited the Cathedral of that city more than once, as well as the Archbishop's Library, should not so much as mention the Library of the Cathedral. The Catalogue, printed by Haenel, who examined this Library in 1822, enumerates, he says, "800 fere codices, quibus 2358 singula scripta continentur," all the codices being "optimo ordine collocati atque bene servati"; and among these are eleven described as "Biblia Latina" ranging in date from the 8th to the 15th century (p. 984), besides a Bible in the Sacristy, "en caractères de xiiᵉ siècle, ornée de vignettes tres-bien conservées," given to the Church by St Louis of France (p. 1050). And the im-

Lisbon, Mafra, Alcobaça, Batalha, Coimbra, and Oporto. The Libraries at Saragosa and Malaga happened to be closed when he was at these places. At Granada and Cadiz he notes that there is no Library. Besides the accounts, already given, of MSS. at Madrid and Alcalá, the Journal contains the following notices of MSS. found in Libraries at other places in Spain and Portugal.

THE ESCURIAL. After remarking on the losses which the library had sustained by fire in 1671, and by "the revolutions of recent memory," Mr P. adds, "we saw many Greek MSS. well bound and with gilded edges, of profane Authors, Fathers, Councils, Hebrew MSS., and long shelves of Arabic MSS.; but to examine such a collection, without the assistance of a catalogue, is an undertaking so arduous as to forbid an attempt without an entire command of privilege and time. I could not discover any MS. of Josephus or of Philo Judæus: but in the lower library, where is a MS. catalogue of the books, I found several printed editions of both these authors; a splendidly illuminated copy of the Gospels of the 11th century was shewn, and a copy of the Apocalypse of the 14th century still more splendidly illuminated." Again, after extracting from Casiri's printed catalogue of Arabick MSS. in this library the few notices of books of Scripture, and remarking that in it "no mention occurs of any Arabic MS. of any Book of the Old Testament other than the Canticum Canticorum," he adds, "whether any Greek or Latin MS. exists of any book of the Old Testament,

portant Codex Toletanus which Christopher Palomares collated by command of Pope Sixtus V. (see Migne, *Patrol. Lat.* XXIX. pp. 917—1152; Vercellone, *Proleg.* pp. XXVI. LXXXIV.), is described by English writers (*Dict. of Bible*, III. p. 1710; Scrivener's *Introd.* p. 264; Davidson and Tregelles in Horne's *Introd.*) as still preserved in this Library, Mr Scrivener alone intimating a doubt. Possibly this may be the MS. described in Haenel as "Biblia Latina: dispuesta por S. Isidoro; sæc. VIII. membr. fol."

[3] In the Carmelites' Library at Barcelona are "Biblia c. pict. nitid.; sæc. XIII. membr. fol." "Evangelia IV.; membr. 8." Haenel p. 919.

[4] In Haenel's list of MSS. of S. Michael's Monastery, deposited "in ædificio quod Templum vocant" at Valencia, are the following articles: "20—33 Biblia c. gl.; sæc. XI.—XV. membr. fol." "134 Biblia; membr. fol." "152—166 Bibliorum c. gl. XV. exempl.; membr. fol. et 4." pp. 1000, 1002.

Canonical or Apocryphal, it is impossible to ascertain within my limited time, the catalogue of MSS. existing before the late Revolution being lost[1], and no new catalogue being made: in my search, on Tuesday, directed to this object, I found none, still it is difficult to believe that none exist."

MURCIA. The Public Library in the Bishop's Palace "possesses a Latin MS. of the Bible, in Gothic characters, very minute, and illuminated: the 3rd and 4th Books of Esdras are not found."

SEVILLE[2]. The Cathedral Library "possesses a Latin MS. of the Old and New Testaments, in Gothic characters, finely illuminated, presented by king Alonso 'the Good,' about the 13th century according to Librarian: it does not contain the Apocryphal Esdras."

LISBON. In the Public Library in the Praça do Commercio "saw some Hebrew and Arabic MSS. of the Bible, and one[3] Latin MS. of the Bible, in Gothic characters, not containing the Apocryphal Books of Esdras."

LISBON. "In the Public Library saw a Persian MS. of the Gospels, well written, in 4to, in which there is a certificate, written in Spanish, signed by Jeronymo Xavier, 'de la Comp[a] de Jesus, superior de los padres de la misma Comp[a] que en la corte y reynos del Gran Mogor,' dated at Lahor, Dec. 1607, stating that this MS. is copied, without any alteration, from one brought from Jerusalem to India, A.D. 1598, by an Armenian: moreover, 'consta por aquel mismo libro aver sido escrito en el

[1] Moldenhawer, who examined the MSS. of the Escurial in 1783–4, speaks of himself and his colleague, Tychsen, as being "Catalogorum, qui in Bibliotheca adhuc desiderantur, adminiculo destituti" (Proleg. in Quatuor Evang. ed. Andr. Birch p. LXI.). Haenel, on the contrary, found, besides the printed Catalogue of Casiri which gives the Arabick MSS., three Catalogues of the other MSS., the earliest written "ineunte sæc. XVIII.," the latest in 1762. He has given a list of those "qui alicujus esse pretii videntur," his list of Latin MSS. including "Biblia (6 codd. MSS., sæc. XII.—XV. membr.): Bibliorum partes (18 codd. MSS. membranacei, sæc. XIII.—XV.)." E. Miller has since published a complete Catalogue of the Greek MSS. (Paris, 1848).

[2] In the Library of S. Acacius at Seville is "Biblia c. gl.; membr. fol. (5 vol.)." Haenel p. 982.

[3] Haenel mentions two, one "sæc. XIII. membr. fol.," the other "sæc. XIV. membr. 8," p. 1030.

año de 828 (A.D.), y la letra y Papel y Composicion de el da Testimonio de su antiguedad:' and accordingly, on looking into the MS. it appears that to the end of each Gospel is subjoined a Memorandum by the writer of the original MS., in Persian, that this Gospel was written by the hand of Serkis Ludg, in the year 728 after the birth of Christ, varying by a century from the Latin certificate. It is divided into sections different from our chapters, and also into our chapters, each called 'Fasal Frangi': the narrative in the first 11 verses of John 8 are wanting in this MS." Again, "comparing the Persian MS. mentioned on day before yesterday with our English Gospels, the following variations appear:

1. In Matth. 10. 3. Ibn Tolome ابن تلمه, Lebbæus surnamed Thaddæus, Thomas, Matthew the Publican, the son of Alpheus, 4. Simon Zelotes, and Judas Iscariot اسخريطي.

2. In Mark 3. 18. Thaddæus is omitted, and only 11 Apostles are enumerated. So also

3. In Luke 6. 16. by omission of Judas of James: also in this verse Judas Iscariot is called 'Son of Simon'."

LISBON. In the Library of the Convent of Belem, "a folio MS. of the Bible in 7 vols., superbly illuminated and bound, with Jerome's Prefaces, and Comments by Lyra, &c. This MS. was removed to Paris, and reclaimed by the British Ambassador, sent to London, and thence to its present station[1]."

LISBON. In the Library of the Convent of the Jesuits, now possessed by the 3rd order of Franciscans, "many Arabic MSS. and two Latin MSS. of the Bible, in Gothic characters, so very minute that I was able only to ascertain that neither of them contains the Apocryphal Books of Esdras."

LISBON. In the Library of the Convent attached to the Church of S. Vicente de Fuora[2], "two Latin MSS. of the Bible, one containing the Apocryphal Books of Esdras, but without

[1] See Haenel p. 1039 for a description of this MS. and a different account of its recovery, if indeed M. Brito and the British Ambassador be not the same person.

[2] In this Library are "plusieurs biblia MSS. parmi les quelles on en trouve une du 12me et du 13me siècle." Haenel p. 1039.

the interpolation in the MS. of Alcalá, and both less ancient than the Alcalá MSS.[1]"

ALCOBAÇA[2]. The Library of the Royal Monastery of Bernardines "possesses several MSS., some, as I was told, Greek, some Latin of the S. S. in Gothic characters."

COIMBRA. In the Library of the University, "3 old Latin MSS. of Bible, all wanting the 4th Book of Esdras."

COIMBRA. In the Library of the Augustinian Convent of S. Cruz, "saw two Latin MSS. of Bible of considerable antiquity; and in their magnificent Santuario saw another old Latin MS. of the Bible, in very minute characters, having 3 Books of Esdras: the other two MSS. had only 2 Books of this name."

The foregoing extracts, which include all the notices of Latin MSS. of the Bible which occur in the Journal, shew that Mr Palmer found only one MS., besides that at Alcalá, which contained the 4th Book of Esdras; and that this MS. did not contain the missing portion. It appears, however, from the references which are given to Haenel's Catalogues, that there are in the Libraries of Spain and Portugal many other MSS. which have yet to be examined. The text of the Alcalá MS. is represented in the following papers precisely as it stands in Mr Palmer's extracts.

I. 2 Esdras. The following Readings were extracted in 1826 from a Latin MS. of the Old and New Testaments which is in the Library "de la Universidad" at Alcalá de Henares, which MS. is thus described in the Catalogue belonging to the same Library:

"MS. maximæ molis, Charactere Gothico antiquissimo exa-

[1] LISBON. Library of the Real Hospicio de Nossa Senhora das Necessidades: "cc codices MSS. chartaceos et membranaceos ibi reperi; ex iis v biblia tantum nominanda sunt, quorum duo sæc. x." Haenel p. 1039.

[2] There is a printed "Index codicum bibliothecæ Alcobatiæ" (Lisb. 1775) which Haenel appears to have reprinted (Præf. p. VI.). Articles 1–7, 75, 405, 406–409 in Haenel (pp. 1013–1028) are Bibles or parts of Bibles, all apparently Latin.

ratum, cui Complutenses in Prologo ad Biblia plus 800 annos antiquitatis tribuebant."

In this MS. each page is divided into three columns, without distinction of verse or chapter, with many abbreviations, and aspirations before some vowels as "hostendunt" for ostendunt, and b frequently used for v.

Chap. III. This chapter is the beginning of the third Book of Esdras in the Complutensian MS. above mentioned. —22, in corde—iv. 34, vane—36, Uriel—v. 1, super terram incessu multo—3, incomposito vestigio quum et nunc—33, in Israel—aut nunquid—50, jam ad senectutem appropinquabit.—vi. 13, et audies—15[14, 15], Et erit si commotione commovebitur locus in quo es—cum loquitur tu non expavescas—31, quam audita—34, in prioribus—in novissimis flens temporibus—vii. 28, qui relicti sunt annis cccc—29, omnis qui inspiramentum habet hominis—33, pertransibunt misericordiæ—35, Iustitiæ autem non dormient. Here follow in this MS. four columns of text wanting in the Latin of the Polyglots, but existing in the Arabic and Æthiopic Versions, and partly in Ambrose's Tract, "de Bono Mortis." See Laurence's Ezræ Vers. Æthiop. 36, peccaverunt—37[37, 38], in diebus Acab et Samuel et David—Solomon pro eis qui in sanctificatione—viii. 4, Absolve —6, O Domine super nos si—15, Et nunc dicens dicam de omne humano—20, Initium verbi orationis Esdræ. Domine qui habitas in æternum—21[22, 23], Cujus observatio in ventis et igne —cujus dispositio fortis et jussio terribilis—ix. 32, periens—x. 12, cum mæroribus genui, doloribus peperi—16, et filium tuum recipies—28, in principio—in multitudine excessus—xi. 3, pinnis—pinnæ—4, et medium caput—30, complexa est—39, tu es qu—xii. 2, quatuor alæ duæ ad eum—21, quatuor autem servabuntur—29[28], comedet et eos qui—xiii. 2[3], ipse homo—convertebat—13, accedebant—18, Intellige—et non occurrent eis—21 [19?], videbunt enim pericula—[21], sed et de quibus—23, Ipse custodiet eos—32, quem vidisti virum ascendentem—46[45], erat via multa, anni—vocatur Arzar—xiv. ult. In the Complutensian MS. the third Book of Esdras concludes here: and the fourth Book of Esdras commences with Chap. 15 of the Poly-

glott, and after the end of Chap. 16 according to the Polyglott, proceeds thus: Verbum domini quod factum est ad Esdram filium Cusi in diebus regis Nabuquodonosor dicens, as in Chap. 1 verse 5 of Polyglott, to end of Chap. 2 of Polyglott, where the fourth Book of Esdras concludes in the MS.

II. 2 Esdras. Chap. 7. Between verses 35 and 36 of this Chapter, according to the Latin of the Polyglotts, the following portion of text occurs in an ancient Latin MS. of the Bible preserved in the "Bibliotheca de la Universidad" of Alcala de Henares.

35. ——Iustitiæ autem non dormient.

Et apparebit locus tormenti. et contra Illum erit locus requiei. Clibanus Geennæ hostendetur. Et contra eum Iucunditatis Paradisus. Tunc Altissimus dicet ad excitatas gentes. Videte intelligite quæ negastis[1] et cui non servistis. aut cujus diligentiam[2] sprebistis videte contra et contra. Hic Iucunditas et requies. Ibi ignis et tormenta. Hæc autem loqueris ad eos. In die Iudicii[3] hæc talis quæ solem non habet neque lunam. non stellas neque nubem. non tonitruum neque coruscationē. non ventum neque aquam. non aerem neque tenebras. non sero neque mane. non æstatem neque verem. non æstum neque hiemem. non gelum neque frigus. non grandinem neque plubiam. neque ros. non meridiem. non noctem. neque antelucem. non nitorem. neque claritatem. neque lucem nisi solummodo splendorem. claritatis Altissimi. Unde omnes incipient videre quae ante posita sunt. Spatium enim habebit[4] sicut ebdomadas annorum. Hoc est judicium meum et constitutio ejus. tibi autem soli. hostendi hæc. Et respondi tunc et dixi. domine. et nunc dico. beati sunt qui præsentes sunt et observantes ea quæ a te constituta sunt. sed de his quibus erat oratio mea. Quis enim est de præsentibus qui non peccabit. vel quis natorum non præteriit tuam sponsionem. Et nunc video

[1] R. notes *quem negastis* Æthiop. and Arab.

[2] R. notes *cujus mandata* Æthiop. and Arab.

[3] R. notes *dicet in die judicii* Æthiop. and Arab.

[4] *Spatium tum habebitur*, R. So originally in transcript: then a pen passed through *ur* and *enim* written above *tum* but *tum* not erased.

domine deus quam ad paucos pertinebit futurum sæculum jucunditatem facere. multis autem tormenta. Increbit enim in nobis cor malum quod nos abalienabit ab his et deduxit nos in corruptionem. et ad inferiora mortis. ostendit nobis semitas perditionis. et longe nos fecit a vita. et quidem non paucos. sed pene omnes qui creati sunt. et respondit ad me et dixit. Audi me. et instruam te. et de sequenti corripiam te. Propter hoc non fecit altissimus unum sæculum sed duo. Tu enim quia dixisti non esse multos justos. Impios vero multiplicari. audi ad hæc. Lapides electos si habueris paucos valde. ad numerum [1]eorum compones illos tibi. Plumbum enim et[2] fictile habundat. Et dixi. Quomodo poterit domine. Et dixit ad me. Non hoc solummodo. sed interroga terram et dicet tibi.

Adolare[3] ei et narrabit tibi. dices enim ei. Aurum creas et argentum. æramentum. ferrum quoque et plumbum et fictile. multiplicas autem argentum super aurum. et æramentum super argentum. Ferrum super æramentum. plumbum super ferrum. fictile super plumbum. Extima ergo tu quæ sint preciosa et desiderabilia. quot multiplicata aut quot raro nascitur. Et dixi. Dominator domine quod habundat vilius. quod enim rarius preciosius est. et respondit ad me et dixit. Iusta ante pondera quæ cogitasti. Qm̄ qui habet quod difficile est quod et super eam [4]quod habundat. sic et amare[5] promissa creatura. Iucundabor enim super paucos qui salvabuntur. propter ea quia Ipsi sunt qui quantam meam nunc dominationem fecerunt. et per quos nomen meum nominatum est. et non contristabor super multitudinem eorum qui perierunt. Ipsi enim sunt. qui vapori nunc adsimilati sunt. et flammæ huic fumo adequati. et arserunt et ferberunt. et extincti sunt. Et respondi et dixi. O tu terra quid peperisti. Si sensus factus est de pulvere. sicut terra creatura. melius enim erat et ipsum pulverem non esse natum. ut non sensus inde fieret. nunc autem nobiscum crescit sensus. et propter hoc torquemur quum scienter perimus. Lugeat ho-

[1] R. shews a similar blank.

[2] *ex* R. So originally in transcript.

[3] Both in the transcript and in R. Mr Palmer has written the first four letters of *adolare* in Gothick characters and with *a* and *d* a little apart from one another.

[4] R. shews a similar blank.

[5] In transcript the word is more like *amare* than *amore:* in R. more like *amore* than *amare*. *creaturæ* R.

minum genus. et agrestes bestiæ lætentur[1]. Lugeant omnes qui nati sunt. quadrupedia vero et pecora jucundentur. Multum enim melius est illis quam nobis. non enim sperant judicium. Nesciunt cruciatum nec salutem post mortem repromissam sibi. nobis autem quid prodest quum salute salvati salvabimur. sed tormento tormentabimur. Omnes enim qui nati sunt commixti sunt iniquitatibus. et pleni sunt peccatorum adgrabati delictis. et si non essemus post mortem in judicium venientes. Melius fortasse nobis venisset. Et respondit ad me et dixit. Quando altissimus faciens faciebat sæculum et adamum et omnes qui ex eo venerunt. primum præparabit judicium. et quæ sunt judicii. Et nunc. de sermonibus tuis intellige. quum dixisti quia sensus nobiscum crescit. Qui ergo commorantes sunt in terram. hinc cruciabuntur quum sensum habentes iniquitatem fecerunt et mandata accipientes non servaberunt[2] ea. et legem consecuti fraudati sunt quum acceperunt. et quid habebunt dicere in judicio aut quomodo respondebunt in nobissimis temporibus. quantum enim temporis est. ex quo longanimitatem habuit eis altissimus. qui inhabitant sæculum et non propter illos. sed propter ea quæ providit tempora. Et respondi et dixi. Si inveni gratiam coram te domine. demonstra et hoc servo tuo. si post mortem ut nunc reddimus unusquisque animam suam. conservati conservabimur in requie. donec veniant tempora illa. quibus incipies creaturam renobare. aut quomodo cruciabimur.

Et respondit ad me et dixit. hostendam tibi et hoc. tu autem noli commisceri cum his qui dominum spreberunt. neque connumeres te cum illis qui cruciantur. Est enim tibi thesaurus operum repositus apud altissimum. sed non tibi demonstrabitur usque in nobissimis temporibus. Nam de morte sermo quando profectus fuerit terminus sententiæ ab altissimo ut homo moriatur recedente inspiratione de corpore ut dimittatur iterum ad eum qui dedit illum adorare gloriam altissimi. primum quidem etsi essent eorum qui spreberunt et non servaberunt viam altissimi. et illorum qui contemserunt legem ejus. et eorum qui

[1] *læditur* originally: then *lætentur* written above, apparently at a different time, but *læditur* not erased.

[2] *serb-* originally, afterwards altered to *serv-*.

oderunt illos qui timent deum. hæc inspirationes inhabitationes non ingredientur. sed vagantes erunt a modo in cruciatibus dolentes semper et tristes. per septem vias. Via prima. quum spreverunt legem altissimi. Secunda via. quia jam non possunt reversionem bonam facere ut vibant. Via tertia. videbunt repositam mercedem his qui testamento altissimi crediderunt. Via quarta. considerabunt sibi in nobissimis repositum cruciatum. Via quinta. videbunt aliorum habitacula ab angelis conservari cum silentio magno. Sexta via. videbunt quemadmodum de eis pertransiet[1] cruciatus. Via septima. quæ omnium supra dictarum viarum major est. quum detabescent in confusione et consumentur in honoribus et marcescent in tremoribus videntes gloriam altissimi. coram quo vibentes peccaberunt. et coram quo incipient in nobissimis temporibus judicari. Nam eorum qui servaberunt vias altissimi. ordo hic est. quando separari incipient a vase corruptibili. In eo tempore commorate servierunt cum labore altissimo. et omni hora sustinuerunt periculum. ut hii perfecte[2] custodirent legislatores legem. propter quod hic de his sermo est. In primis videbunt cum exultatione multa gloriam ejus qui suscepit illos. Requiescent enim per septem ordines. Ordo primus. quum cum labore multo certati sunt ut vincerent cum eis plasmatum cogitatum malum ut non illas reducat a vita ad mortem. Secundus ordo. quum videbunt complicationem in qua vocantur inpiorum animæ. et quæ in eis manet punitionem. Tertius ordo. videbunt testimonium quod testificatus est eis qui plasmabit eas. quum vibentes servaberunt eam quæ per fidem data est legem. Quartus ordo. intelligent requiem. quæ nunc in promtuariis eorum congregatæ requiescunt cum silentio multo. ab angelis conservatæ. sed quæ in novissimis manet gloria. Quintus ordo. exultantes quomodo corruptibile effugerunt nunc. et futurum quomodo hæreditate possidebunt. Adhuc autem videbunt angustum et planum quum liberati sunt et spatiosum incipient recipere. fruentes immortalitatem. Sextus ordo. quando illis hostendetur quomodo incipiet vultus eorum fulgere sicut sol. et quomodo incipient stellis adsimilari luminis sicut incorrupti. Septimus ordo. qui

[1] *pertransiat*, R.

[2] Possibly *perfectæ* but somewhat uncertain. *perfecte*, R.

est omnibus prædictis major. quum exultabunt cum fiducia. et quum confident non confusi. et gaudebunt non reverentes. Festinant enim[1] videre vultum ejus cui servierunt vibentes. et a quo incipient gloriosi mercedem recipere. hic ordo animarum justarum. ut admodum adnuntientur prædictæ viæ cruciatus. quos patiuntur a modo qui neglexerint. et respondi et dixi. ergo dabitur tempus animabus. postquam separatæ fuerint de corporibus. ut videant de eo quod mici dixisti. et dixit mici. Septem diebus erit libertas eorum ut videant septem diebus qui prædicti sunt sermones. et post ea congregabuntur in habitaculis suis. et respondi et dixi. Si inveni gratiam ante oculos tuos demonstra mici adhuc servo tuo si in die judicii justi impios excusare poterunt vel deprecari pro eis altissimum. Si patres pro filiis. aut filii pro parentibus. Si fratres pro fratribus. si adfines pro proximis. aut fidentes pro kcarissimis. et respondit ad me et dixit. Quum invenisti gratiam coram oculis meis. et hoc tibi demonstrabo. Dies judicii audax est et omnibus signaculum veritatis demonstrans. Quemadmodum nunc non mittit pater filium. aut filius patrem. aut dominus servum. aut fidus kcarissimum. ut pro eo intellegat. aut dormiat aut manducet aut curetur. sic num quum quisquam pro aliquo rogabit. tunc enim portabit unusquisque justitias et injustitias suas. Et respondi et dixi. Et quomodo invenimus modo. quum rogabit primus habraam propter

[1] *eum* originally: then *enim* written above but *eum* not erased.

J. S. WOOD.

SOME DOUBTS AS TO THE PERFORMANCE OF TRILOGIES OR TETRALOGIES AT ATHENS.

(A paper read before the Oxford Philological Society, March 9, 1877.)

In most modern accounts of the Attic drama we find it stated that the tragic poets were in the habit of contending against one another for the prize not with single plays, but with a group of four—three tragedies and a satyric drama—which were together called a tetralogy: and it is commonly added that at first the four plays were either parts of one story or at least connected by some affinity of subject, but that afterwards this principle was relinquished, and the tetralogy composed of four quite independent and unconnected plays. Some minor points which have been regarded as uncertain it is not my purpose in this paper to discuss except incidentally: the point on which I am anxious to fix attention is the supposed custom of exhibiting tetralogies, and in discussing it I do not so much wish to maintain any particular opinion as to urge the great difficulties which are involved in an acceptance of the ordinary theory, difficulties which have, I think, been overlooked or at least underrated. I wish to point out certain considerations which, to my mind, make it doubtful whether it was at any time necessary or customary at Athens for a tragic poet to exhibit three or more plays at a time: and I must ask permission first to consider the absolute or almost absolute silence of good ancient authorities on the subject: secondly, to weigh the evidence, such as it is, that we find in later authorities: and thirdly, to point out the difficulties that arise partly from

general considerations, partly from the positive statements of authors whose authority is either as good or infinitely better.

I. We have no direct evidence in favour of the common theory that can be put earlier than the second century after Christ: and it is worth while to consider for a moment how significant this silence is. It amounts to this, that Aristophanes in all his extant comedies, the other comic poets in their very numerous and various fragments, Plato in all his dialogues, Aristotle in all his miscellaneous writings, (one in particular of which deals at considerable length with Greek tragedy,) Roman writers such as Cicero and Quintilian, besides many other authors both Greek and Roman, have never in any single passage let drop any expression that can be called direct evidence of a custom which, if it really existed, was not only most remarkable in itself, but certain to affect Greek tragic art in a remarkable way. It may be safely said that hardly any modern critic has ever written on Greek tragedy without making some reference to the tetralogy, and yet in all ancient authors before a very late date there is not only no distinct mention of it, but, as I hope to show, scarcely any passage that can be understood as containing any reference or allusion to it. Take the case of Aristophanes. Is it not extraordinary that in all his references to the tragedy of his time and of former times he never makes mention of this most peculiar law of the Attic stage? Even in the Frogs, where it might be thought almost impossible for him to ignore it, he never speaks of it directly, and there are only two passages, as far as I know, which have even been thought to imply it. One of these, I need not say, is line 1124 (1155) of the Frogs, in which he speaks of 'the prologue from the Oresteia.' We naturally suppose at first sight that this means our Oresteia, the three connected tragedies of Aeschylus that we know by that name, and it is undoubtedly from this passage that the name has through the Scholiast come down to us. Hermann however gave it as his opinion (Opuscula I. p. 309) that only the Choephori and Eumenides were meant by this word. He gives no reason for his opinion, but from the general drift of the passage he seems

to mean that, as Orestes plays no part in the Agamemnon, the name Orestcia is not applicable to a group of only three tragedies, of which the Agamemnon should be one. This contention is curiously confirmed by the actual context in the Frogs, to the peculiarity of which attention does not appear to have been drawn. Euripides calls on Aeschylus to quote 'the prologue from the Oresteia.' Now it seems hardly correct to speak of a trilogy or tetralogy as having a 'prologue' in the old Greek sense of that word at all: but, if the expression were used, it could hardly mean anything but the prologue of the first tragedy of the three. Yet Aeschylus answers Euripides by quoting the prologue not of the Agamemnon but of the Choephori. It is as if a man were asked for the first words of Henry VI, or the first words of Faust, and answered by quoting the first words of the second part of Henry VI or of Faust. If it were not for the form of the word Oresteia, I think no one could doubt, considering these two distinct things, that it was a name for the Choephori. There is however no example of any Greek tragedy with an analogous name, though there would not seem to be any *a priori* reason why such a name might not as well be used of a tragedy as of a particular part of the Homeric poems. The meaning of the word in Aristophanes then must be left uncertain, but we have good reason for doubting whether it means what we call the trilogy of Aeschylus. Aristophanes also mentions the Lycurgeia of Aeschylus (Thesm. 135), and the context suggests, I think, a play rather than a tetralogy: but if the termination be thought not to permit this interpretation, we must leave it in the same doubt as the word Oresteia.

It is unnecessary to spend time in showing how every Greek writer in turn is silent as to trilogies and tetralogies. Only noticing once more how strange it is that no allusion to the subject should be preserved to us in the Comic Fragments, let us pass at once to the Poetics of Aristotle. Here, least of all, should the subject be ignored, and yet from beginning to end of the treatise Aristotle neither speaks of it nor, except in two passages, uses any words which have been thought to allude to it. From first to last he discusses the composition of a tragedy

as the composition of a single independent and isolated work, never dropping a hint that it may be, much less that it usually is or has been, only a part of a larger whole. There are passages of the Poetics, both in the brief historical sketch and in the detailed critical examination of the art of tragedy, where some reference to this seems inevitable; yet no reference is made. Of the two passages sometimes thought to refer to it, one is the sentence of Chapter v. (1449, l. 12), which says that tragedy has definite limits of time and epic poetry has not, adding that 'at first however they did this in tragedies and epic poems alike,' and meaning apparently that old tragedies observed no limitation of time. This has been thought to refer to the time covered by a tetralogy as compared with that of a single play. The other passage is the remark in Ch. XXIV. (1459, l. 20), that an epic poem should be about as long as the *πλῆθος τῶν τραγῳδιῶν τῶν εἰς μίαν ἀκρόασιν τιθεμένων*, 'the number of tragedies arranged for one hearing,' an expression which in that context could scarcely mean a single tetralogy, and may just as well mean a number of single plays as a number of tetralogies. There is nothing in either of these passages that seems really to refer to the tetralogy, and if Aristotle had had it in view it is surely probable that he would have used less indistinct language. Moreover any possible references to it in these passages would only make his silence elsewhere more unaccountable.

The silence maintained by Aristotle is maintained by all other Greek writers for some centuries after him. Neither in the literature contemporary with the great works of Attic tragedy, nor in that of succeeding times, have we any reference to this most peculiar practice. If we turn to Roman writers, the result of our search is the same—no trace that it was known to them. The Roman poets who translated or imitated the masterpieces of Greek tragedy seem to have had no idea of the remarkable law to which we are told that their models had to conform, and the literary men of after times exhibit the same unaccountable ignorance. Only one passage in Latin literature that I am aware of is quoted as any evidence on the subject, and, if we consider that, we see at once that it is only compat-

ible with the system of tetralogies, and by no means direct evidence in its favour. It is the advice given in the Ars Poetica (225—230).

'Verum ita risores, ita commendare dicaces
Conveniet Satyros, ita vertere seria ludo,
Ne quicunque deus, quicunque adhibebitur heros,
Regali conspectus in auro nuper et ostro,
Migret in obscuras humili sermone tabernas,
Aut dum vitat humum nubes et inania captet.'

It may be enough to say on these lines that even critics, like Welcker, Hermann, and others, who have no hesitation about tetralogies, deny that Horace here implies any community or continuity of subject in the tragedies and the satyric play; and, if the lines do not imply that, they certainly need not imply the system of tetralogies at all. The gist of them indeed is that the satyric play should *not* contain the same characters as the tragedies preceding it; and though this might very well be explained with reference to tetralogies, it is very far from needing that explanation. All they imply is that satyric plays might come after tragedies.

II. I turn now to the direct evidence that later times do afford. Diogenes Laertius (III. 56) in his life of Plato makes this remarkable statement. Thrasyllus, he tells us, says that 'Plato published his dialogues on the plan of the tragic tetralogy, for the tragic poets contended with four plays at the four festivals—the Dionysia, the Lenaea, the *Panathenaea*, and the Chytri—the fourth play being satyric, and the four together used to be called a tetralogy.' Thrasyllus is said, though it is really conjecture, to be the astrologer Thrasyllus with whom the emperor Tiberius had dealings. It will be observed that Diogenes in this account speaks of the plays composing a tetralogy as being not performed together, but distributed among four successive festivals, and that among the festivals he names the Panathenaea, which had of course nothing whatever to do with the others. Bode (Geschichte der Hellenischen Dichtkunst III. 1. 92) accepts the former statements as to the parting of the tetralogy among four festivals. But the passage is so

strange that some critics have doubted whether part, or even all of it, be not spurious.

In the lexicon of Suidas it is said of Sophocles that he originated the practice of play contending against play, and not a tetralogy (*ἦρξε τοῦ δρᾶμα πρὸς δρᾶμα ἀγωνίζεσθαι καὶ μὴ τετραλογίαν*), which words Welcker interprets to mean that, though Sophocles wrote tetralogies, they were made up of four independent plays. This however is by no means their natural and generally accepted meaning.

In the scholia on Aristophanes and the Greek arguments prefixed to tragedies we hear of four tetralogies by Aeschylus, against one of which Aristias and Polyphradmon are said to have contended each with a tetralogy (Scholia on Frogs 1155, and Thesm. 142: arguments to Persae and Septem). No tetralogy is anywhere ascribed to Sophocles, though we are told that he contended against Euripides on two occasions when the latter exhibited tetralogies (arguments to Alcestis and Medea). Against a third tetralogy by Euripides, Xenocles contended with one of his own (Aelian V. H. II. 8). Though I have used the word 'tetralogy' in speaking of these plays, the original authorities use it only three times, twice with reference to Aeschylus, and once to Polyphradmon; their ordinary way is to enumerate the plays. A Pandionis attributed to Philocles (scholium on Birds 282) is usually supposed to have been a tetralogy, and the name applies to an Oedipodeia ascribed to Meletus, the accuser of Socrates (scholium on Apology, p. 330). Aelian (V. H. II. 30) says, that Plato wrote a 'tetralogy' in his youth, and Suidas seems to attribute what he calls a trilogy to the poet Nicomachus (Suidas s. v. *Νικόμαχος*). Finally, Euripides the younger is said (scholium on Frogs 67) to have brought out the Iphigenia at Aulis, Alcmaeon, and Bacchae—no fourth play is named—after his father's death.

These instances are fifteen in number altogether, some of them being obviously very doubtful, and nowhere, I believe, is there any mention of any other. Thus, of the seven extant plays of Aeschylus, five are all that we have any direct reason for thinking to have formed part of a tetralogy: of the seven of Sophocles none, of the nineteen of Euripides five.

To complete the evidence of this kind bearing on our problem, it must be added that the Scholiast on the Frogs 1155, after saying that the Oresteia is stated in the Didascaliae to have been a tetralogy, the Agamemnon, Choephori, Eumenides, and Proteus, a satyric play, adds that Aristarchus and Apollonius *τριλογίαν λέγουσι χωρὶς τῶν σατυρικῶν.* Whether these words be special or general in their application, they imply that Aristarchus and Apollonius recognised the possibility of a trilogy without a satyric play appended to it. This is said by Bode to be the only place where the word *τριλογία* occurs: but it is found in at least two other places as well, one the statement of Suidas about Nicomachus above quoted, the other the statement of Diogenes Laertius that some critics arranged the dialogues of Plato in trilogies.

This is to the best of my knowledge the whole of the direct evidence we have to go upon, and, if I may summarise my argument so far, it amounts to this, that no distinct trace of the practice of exhibiting tetralogies or trilogies is found earlier than Aelian and Diogenes Laertius: that the words of Diogenes, partly absurd on the face of them, speak of a custom by no means the same as that which they are usually quoted to establish: and that the evidence of the scholiasts and one or two other miscellaneous authorities is extremely scanty and fragmentary.

III. Let us postpone for the moment the inquiry how far their statements can be taken as indications of any belief prevalent in earlier times than their own, and consider now a theory held, I think, by most critics who have written on the subject, that, from the time of Sophocles at least, single plays and tetralogies were both admissible to the Attic stage, and were both, as a matter of fact, acted there. This theory seems to be based mainly on the puzzling statement of Suidas that Sophocles introduced the practice of play contending against play, but also on the remarkable fact that no tetralogy is ascribed anywhere to Sophocles, and on the very small number of tetralogies for which we have any evidence. I confess it is not to me conceivable how tetralogies and single plays can have been acted

together. In the first place, if it had been a requirement of the theatre, or even nothing more than a solemn and semi-religious custom for four plays to be offered together, it is not likely that any one poet or choregus would have broken through the law or custom at his own pleasure. The change must have been introduced or at any rate sanctioned by some higher authority; and it is extremely improbable that if such a custom had once been established in what was essentially a religious festival, any such change in its ritual or regulations would have been permitted. In the second place, how can we imagine tetralogies and single plays contending against one another? No poet would have entered upon so unequal a contest, nor can we think that the authorities would have allowed it. If one poet exhibited a tetralogy, all must have done so: if one poet offered a single play, his competitors must have done the same. And now what direct evidence have we for the performance of single plays? It may be divided into two classes, one of about the same value as the evidence for tetralogies, one of very much higher authority. Of the same or nearly the same value I call the statements about various tragedies that they, spoken of singly, were performed at a certain time or under certain circumstances, when these statements occur in the old arguments, the old lives, or other writings of very much later date than the poets themselves. Such, for instance, are the statements that the Antigone procured Sophocles a generalship (argument), that Philocles won the prize against the Oedipus Tyrannus of Sophocles (Aristides II. p. 256), that the Philoctetes was exhibited in 409 (argument), the Hippolytus in 428 (argument), the Oedipus at Colonus in 401 (argument), that Dionysius the elder won the first prize at Athens with the Ἕκτορος λύτρα (Tzetz. Chil. v. 178 foll.). Of much greater value seem to me passages in Plato, Aristophanes, and Herodotus. Plato (Symposium p. 173 A) speaks of Agathon conquering with his first tragedy, and this seems absolutely conclusive for Plato's own time, as we are not likely to adopt Bode's suggestion that the word 'tragedy' may have been generally used in the sense of 'tetralogy.' But in the Frogs itself and even with reference to Aeschylus we find what points in the same direction. Aeschylus,

when challenged to say how he inspired the Athenians with courage and manliness, replies first (1021) δρᾶμα ποιήσας Ἄρεως μεστόν...τοὺς Ἑπτ' ἐπὶ Θήβαις, and again (1026) εἶτα διδάξας Πέρσας μετὰ τοῦτο κ.τ.λ., appealing to single plays and not to tetralogies. Of course these two passages are not absolutely inconsistent with tetralogies, but it is surely remarkable that these two plays, both of them reported by late authorities to be middle plays in trilogies, should be spoken of by themselves in this way. Similarly Herodotus (VI. 21) says of Phrynichus that he composed and exhibited *a play* on the capture of Miletus, and that the Athenians forbade *that play*—not that tetralogy—to be acted in future.

Some critics, thinking it impossible to resist the preponderance of evidence in favour of single plays, have yet thought that a distinction might be drawn between the time of Aeschylus and the times of his successors; and that, while tetralogies were usual in his time, Sophocles, Euripides, and the later poets generally may have exhibited single plays. But this theory, too, is exposed to great objections: (1) We have no reason to believe that Sophocles ever wrote a tetralogy; yet he contended with Aeschylus and vanquished him at least ten years before the date assigned to the supposed Oresteia tetralogy. (2) We have just as good evidence for the exhibition of four plays together by Euripides and other poets of that or a later time as we have in the case of Aeschylus. If therefore we reject the evidence which affects them, we need not put any faith in the evidence which affects him. If some of these positive statements are not to be believed, all of them are discredited. (3) The words of Aristophanes, as far as Aeschylus is concerned, are no inconsiderable evidence in themselves; and the passage in Herodotus for Phrynichus. It should be added that Pratinas, another of the elder contemporaries and rivals of Aeschylus, is said by Suidas to have written 50 plays in all, of which 32 were satyric. Now, if he wrote tetralogies, each with its satyric play, according to the popular theory, there should have been not 32 but 12 or 13 satyric plays out of the 50. (4) If this change really came about and the conditions of the tragic poet's art were really so much altered, how can the silence of

Aristophanes and Aristotle on the subject be explained? In the discussion between Aeschylus and Euripides in the Frogs, the change could hardly have remained unnoticed: still less could Aristotle have failed to tell us what we are told by Suidas so much later, that the change had been introduced by such and such a poet: probably he would have added, for such and such reasons and with such and such consequences. However mutilated and imperfect the Poetics may be, the difficulty arising from its silence on the subject seems insuperable. (5) There is another consideration which makes against the belief that tetralogies were exhibited by Aeschylus and his earlier contemporaries, but single plays by his successors in the tragic art. Is it not an inversion of the natural order that the single play should have grown out of the tetralogy and not the tetralogy out of the single play, that the simpler system should have been a development of the more elaborate? We should expect Aeschylus to have written single plays, Euripides and Agathon to have invented the tetralogy.

Although this paper has already reached an excessive length, may I dwell for a moment on the internal arrangements of the supposed trilogy or tetralogy? It seems plain that in the case of those ascribed to Euripides there was no connexion of subject between the three tragedies. If a tetralogy comprised at once the Iphigenia at Aulis and the Bacchae, or the Medea and a Philoctetes, it is obvious that the plays were in subject wholly independent of another. To say with Schöll (quoted by Bode) that the tetralogy composed of the Medea, Philoctetes, Dictys and Theristae was pervaded by the idea of fatherland, or in like manner that the tetralogy composed of the Cressae, Alcmaeon, Telephae and Alcestis had a poetical unity in the idea of womanhood, is to say what cannot be either proved or disproved and can scarcely be even argued. But even with Aeschylus it has been impossible to group his plays in anything like trilogies without a violent use of the ingenuity of conjecture. Welcker has arranged them so, and other critics have doubted his arrangement. One traditional tetralogy may be quoted here: Φινεύς, Πέρσαι, Γλαῦκος Ποτνιεύς or Πόντιος, and Προμηθεὺς Πυρκαεύς, which seems to put a strictly historical play

between two legendary ones. (Welcker, however, E. A. Ahrens and perhaps others, have their conjectural explanations of this difficulty.) Yet we may surely assume that the theory of a tetralogy must have involved, at first at any rate, this community or continuity of subject. A whole composed of four isolated parts is hardly to be thought of.

But let me ask in conclusion whether any critic has ever offered any explanation, or cleared up the origin, of the alleged custom. Why were four plays required from each competitor? I am not aware that any answer has ever been given to this question, nor indeed that it has ever been asked. If we accepted the account Diogenes Laërtius gives us, that each piece of the tetralogy was acted at a separate feast, we should see some reason for the requirement; but if we believe them to have been all acted together on one occasion, I know not how so remarkable a law is to be accounted for. Even if we corrected Diogenes' list of festivals into the more plausible form of four really Dionysian festivals, it would be liable still to the objection that, if we accept the decrees quoted in the De Corona as any evidence, the great Dionysia seem to be there spoken of as the ordinary occasion for the performance of new tragedies (De Corona, § 54, &c.); nor is there any evidence, except one statement in Athenaeus (217 A) about the play of Agathon mentioned in the Symposium, of new tragedies being performed at any other time. The custom of requiring four plays in the tragic contest is the more remarkable inasmuch as there was certainly no such custom in regard to comedies. It is difficult to see why plays of the one kind should have been subject to such a law, and plays of the other kind not subject to it. This argument from analogy is another point in favour of single plays.

The opinion has been expressed by Welcker, Witzschel and others, that, if dramas were not exhibited in tetralogies four at a time, it is hard to see how any one poet can have produced in his lifetime such a number of plays as are often attributed to the various poets respectively. Thus (to give the lowest figures in each case) 70 dramas are ascribed to Aeschylus, 113 to Sophocles, 92 to Euripides, 240 to Astydamas. The answer to this argument seems to be that, though no such custom has

ever been thought to have prevailed in comedy, yet of the writers of the Middle Comedy Eubulus is said to have written 104, Alexis 245, and Antiphanes 365 plays. And, as we happen to touch here upon the actual number of plays attributed to various poets, it may perhaps be worth while to mention that in the great majority of cases the number given is not a multiple of four, that is to say, cannot be divided exactly into so many tetralogies.

It may perhaps be thought that in spite of difficulties we can hardly venture to reject the positive evidence for tetralogies which we possess: nor am I prepared to say that we can. We know that at least from the time of Aristotle onwards much attention was paid to the history of the drama. Aristotle himself and others are said to have made compilations of the Didascaliae recording the exhibition of plays, and these compilations are referred to in the scholia on Aristophanes. Aristotle is also said to have written a book *περὶ ποιητῶν*. Casaubon (on Athenaeus, p. 235) has made out a considerable list of writers on tragic poetry and poets, such as Ister, Satyrus, Carystius, Chamaeleon, Dicaearchus, and others, some of whom are quoted in the old lives of the dramatists. These sources of information, it may be said, though closed to us, were open to the later writers of antiquity, and the statements they make must be presumed to rest on this earlier authority. The scholiast on Ar. Ran. 1155 does directly refer to Aristarchus. Yet I would urge in answer to this very weighty argument, first, the words of Athenaeus, 21 F., *παρὰ τοῖς κωμικοῖς ἡ περὶ τῶν τραγικῶν ἀπόκειται πίστις*, 'the comic poets are our evidence about the tragic poets,' whereby it would seem implied that he at any rate found no information that he could trust elsewhere: and secondly, that the extreme scantiness of the facts reported to us, the occasional inconsistency or even obvious incorrectness of the statements made (for instance, of the statement of Diogenes Laertius), and the discrepancy of opinion we are sometimes able to trace, seem to show that these later writers had not access to such copious and detailed information as we might suppose. The scantiness of the information they impart is well illustrated by the fact that there is only one

play of Sophocles and only three of Euripides for which the argument of the play in each case pretends to assign a date. But is not the date just the fact which we should expect to find stated, if the writers really had ample information as to the antiquities of the Greek drama?

If by any of the reasons above mentioned, or by others, we should be led to doubt the alleged custom of exhibiting tetralogies, we should of course be left with the very difficult question how the erroneous belief in this custom originated, and what were the facts—for some facts there must have been—of which the belief was a perversion. I am not able to suggest any better solution of the problem than this: that what was perhaps sometimes done by one or another of the poets entirely of his own free-will and individual judgement may have been mistaken in ignorant and uncritical times for a rule binding on all competitors for the tragic prize, and that this mistake may have led on to the distortion of facts in individual cases. Although we cannot discover any reason why four plays should have been required of each poet at each performance; and although a regulation to this effect would rest on no principle that modern criticism has been able to indicate, nothing could be more natural than for individual poets to plan a succession of dramas, the plots of which should be continuous or in some degree connected. Nor on this point are we confined to conjectures as to what might be; for the three tragedies of Sophocles, the three acts in the long tragedy of the house of Laius, form exactly such a natural and voluntary trilogy. There is no reason whatever for believing them to have been a regular trilogy in the ordinary sense of the word: all the information we have about the three plays, as well as internal evidence, points to their having been three independent works composed at different times. It is only the carelessness of some modern writers that has led to their being occasionally described as the Theban trilogy. But they are an example happily preserved to us, from which we can see that a Greek poet might write a series of plays without writing by rule, and compose a group without composing a tetralogy. Indeed it was inevitable that such should be the case. The family legends of Greece were mostly

too long to be compressed into a single drama; and if a poet wished to deal with the whole story his only way was to put part of it into one play and part into another. In our own dramatic literature the historical plays of Shakspere exhibit a continuity of the same kind. The three parts of Henry VI. (if I may speak of them as Shakspere's) happen from their number to form a striking parallel to the alleged Greek trilogy, but the series from Richard II. to Richard III. really form one great whole. Not so well known are the two plays, or, as Hermann might have called them, the dilogy of Chapman, Bussy d'Ambois, and the Revenge of Bussy D'Ambois, or his other closely continuous pair of plays on the Conspiracy and the Tragedy of Byron. Many more examples might of course be quoted from modern literature of works composed to form parts of a larger whole, or at least written with distinct reference to one another. Such groups of plays may have been written by Aeschylus and others, as we know to have been the case with Sophocles, not necessarily to be put on the stage together as inseparable, and as only acts of an ampler drama, but to carry on the story from play to play, as it is carried on in the modern plays, poems, and other works to which I have referred. Such a group of plays may even have received from the poet or from others a collective name, such as Oresteia, Lycurgeia, Oedipodeia, connoting merely their connexion of subject. Later critics may have been misled by the relation of the plays to one another, perhaps by the addition of this collective name, into the theory with which we are familiar.

But however this may be, the truth of the theory is one thing; the origin of it, if false, is another: and I do not wish to prejudice anyone's judgement on the first point by urging a mere unsupported conjecture on the second. Let me only repeat here that in this paper I have not intended to express a deliberate opinion one way or the other: much less to review all that may be said on either side of the question. I have only attempted to call attention to certain points which seem to deserve consideration and discussion.

HERBERT RICHARDS.

LUCILIANA.

LUCIAN MUELLER'S edition published in 1872 first made it possible to study the heterogeneous fragments of Lucilius with any profit or pleasure; for three fourths of them come from Nonius, whose text is one of the most deplorably corrupt that has descended to us from ancient times. We now have the fragments collected for us with skill and industry and knowledge, from the best existing sources, examined either by Mueller himself or others; useful explanations are given and learned illustrations, of what is difficult and obscure. Many corrupt passages are corrected in a way that carries conviction to a reader; of many others the emendations offered are at least plausible; though I am not sure that it would not have been better to leave some of the verses in the hopeless condition in which the manuscripts present them.

The present remarks were commenced and in part written down more than three years ago; but were then laid aside for reasons which it is not necessary to explain. As was to be expected, several of the conjectures and criticisms which I had intended to offer have in the interval been anticipated by others and of course cancelled. What however in these last months more than anything else has altered the point of view from which Lucilius has to be contemplated, is Lachmann's unfinished edition of the fragments, only published within the last year, after it had been so inexplicably kept back by the great scholar's admiring disciple M. Haupt, whose death alone released it from its long imprisonment. Belated and imperfect as it is, this new edition is not unworthy of Lachmann's reputation. The most important restorations it is true were already known,

as he had studiously seized on every opportunity which presented itself for inserting them in his commentary on Lucretius. I can now see clearly enough that I formerly exaggerated their merit. They are never wanting in vigour; but often they are far too venturesome and wander far away from the authorities on which they rest.

As for the author himself I must confess that a continuous perusal of his remains has ended in much disappointment. True it is that most of the fragments are quite insignificant, single lines or pieces of lines, quoted to illustrate some unusual word. But my disappointment extends equally to the longer and more ambitious pieces, such for instance as that on Virtue preserved to us by Lactantius: the ideas are commonplace, the language often unpoetical, the rhythm loose and disjointed; there is not the slightest trace of the graceful touch of Horace or the powerful pathos of Juvenal. In style generally how infinitely does he fall below the consummate elegance and finish of Terence, who was before him too in time! Then what a disgusting fondness he displays for coarseness and obscenity, descending often to downright bestiality! How Quintilian can speak of him as he does, adding that some even then placed him at the head of all Latin poets, is to me incomprehensible: I should say even Horace's estimate of him was too high, raised designedly in order not to excite the ill-will of his contemporaries; for Lucilius, as Cicero will attest, unquestionably had a brilliant reputation.

The importance of these fragments however for the history of the language will be readily acknowledged by all scholars. Doubtless too they will long be a field for the exercise of conjectural ingenuity. Let me now offer my own mite; and first I will take a corrupt passage which has been amended by both Lachmann and Mueller.

1. VII. xv Mueller: vv. 231—233 Lachmann:

> Hanc ubi vult male habere ulcisci pro scelere eius,
> testam sumit homo Samiam ibi anunotelo inquit
> praecidit caulem cet.

Lachmann (comm. Lucr. p. 99) thus corrects the second

verse: Testam sumit homo Samiam sibi, 'anophelê' inquit, Praecidit c.: this 'anophelê' never struck me as plausible even: fifty words, Greek or Latin, might be found to suit the sense equally well and to come as near the Ms. reading: the good Latin word 'inutilia' does just as well for the metre and is at least as near the 'ductus litterarum.' Mueller reads: atque ibi: *ἀπειρόκαλε*! inquid; Praecidit c.; and adds this comment: '*ἀπειρόκαλε* i.e. *inhonesta;* ad uxorem conversus ait. hoc vocabulum ad sententiam aptissimum esse vix erit qui neget; et proxime idem abesse a cdd. corruptelis fatebuntur qui norint quibus potissimum modis Graecae litterae a Latinis librariis soleant inverti.' Of this I would say as of Lachmann's conjecture that to me it carries with it no conviction, that fifty other words might be picked out that would suit sense and metre just as well. Even before I saw Mueller's edition, I felt persuaded that the first letters of *anunotelo* represented *anu;* and when I read the fragment which he places just before this, the 'vetulam atque virosam Uxorem' strengthened this persuasion. First it occurred to me that *anun telô?* (*τελῶ*) came within one letter of the Mss. and might perhaps mean 'must I pay tribute to the old jade?' then *anum ou thelo* (*οὐ θέλω*) suggested itself. Then it struck me that such Greek words were perhaps too insignificant for even Lucilius' pedantry, and I hit upon a simple Latin phrase that appeared to me to meet the case perfectly; though perhaps I should not have cared to trouble the world with it, if I had not in going through the fragments come upon one of the most trifling of them all, consisting of two words, which Gerlach places as 136 'ex libris incertis,' and Mueller without any reason that I can see assigns to the fourth book. The two little stray words in question are 'anu nocco.' Nay, on referring to Gellius who (in IV 16, 6) preserves for us this fragment, I find these words: sicuti Lucilius in eodem casu *victu* et *anu* dicit, non *victui* nec *anui* in hisce versibus 'Quod sumptum atque epulas victu praeponis honesto'; et alio in loco 'anu noceo, inquit.' For though Hertz and other critical editions give *inquit* to Gellius not to Lucilius, and are followed in this by Mueller and the older editors of Lucilius, I saw at once that *inquit* is part of the quotation, as it appears to be in some

of the old uncritical editions of Gellius, and thus puts my correction beyond all question:

> Hanc ubi vult male habere, ulcisci pro scelere eius,
> testam sumit homo Samiam atque ibi 'anu noceo' inquit,
> praecidit caulem cet.:

for I prefer Mueller's *atque ibi* to Lachmann's *sibi*[1].

2. III. XXXVI and LIV Muell.: vv. 114 and 120 Lach. 'Malas tollimus nos atque utimur rictu.' So our text of Nonius. Mueller thus arranges the fragment: Malas tollimu' nos ∪∪– atque utimu' rictu. But Priscian whom he cites would seem to refer only to the personal use of *utendus* and will not justify the non-existent *utimus;* and in the passage which he quotes from Lucilius *fungor* is the reading of Mss. and of all other editors. Again surely the rhythm demands: Malas tollimu' nos atque utimur –∪∪ rictu, as other editors leave it. Here again I think I can supply the missing word out of Lucilius himself.

Charisius II p. 223, 21 Keil: *Ut pote* Lucilius III * Plautus vero in Poenulo et pro verbo posuit ...: Afranius in Vopisco 'quasi verbum fecerim de isto ut pote.' As Keil has seen, the words quoted from Lucilius have been lost; but of course Charisius pointed to some exceptional use of the words in Lucilius, as in Afranius, with whom they seem to mean 'in any way whatsoever.' The manifold variety in the use of *pote*, especially in the old writers, is well known: they employ it for *potest, potest fieri:* (Catullus 'sive id non pote sive pote'): *possum, potes,* etc. I would therefore confidently give to Lucilius

> Malas tollimu' nos atque utimur ut pote rictu:

'we up with our jaws and employ our mouth as best we may': a sense resembling what *ut pote* must have in Afranius. Horace uses *ut pote* four times, always joining the words with adjectives or participles in a very singular way and one peculiar to himself, which I cannot always understand. Hildebrand Gloss. Lat. p. 296 Utpote, ut forsitan, ut quomodo. ut quomodo, ut potest.

[1] On referring to Lachmann's edition, v. 1059, I find this fragment rightly given: 'anu noceo' inquit; and yet even so he has not perceived to what it belongs.

3. I. XVI M.: v. 23 L.

Infamam honestam turpemque odisse popinam:

so our text of Nonius. Mueller reads

Infamam veitam turpemque odisse popinam.

Mueller's excessive use throughout his Lucilius of archaisms in spelling is one of the characteristics of his edition which I have the greatest difficulty in understanding. Wherever the excessively corrupt text of Nonius is in a tolerably sound state, we find him using the conventional spelling of his day in his citations from Lucilius and other archaic writers. Clearly he did not possess some aboriginal codex of Lucilius upon which to draw: he got what he wanted from predecessors who had long reduced the writings of all ages to the accepted standard of orthography. Whence then come the *ec* for *ex*, the *ai* (monosyll.) for *ae*, the *ei* for *i* and the like, which are found hundreds of times in Mueller's text, always too where he is amending some corruption? At the best *veitam* is somewhat weak and is not so very like *honestam*. Lachmann's 'Infumam egestatem cet.' does not give a suitable sense, to say no more. I would read

Infamam omnem escam turpemque odisse popinam.

No word is more constantly and more variously abbreviated in Mss. than *omnis* and its cases. It will be seen how readily 'om̄ē escam' for instance would pass into 'onestam.' For *escam* comp. Persius' Tun, vetule, auriculis alienis colligis escas, and Cic. Hortens. fr. 76 an vero, inquit, voluptates corporis expetendae, quae vere et graviter a Platone dictae sunt illecebrae esse atque escae malorum.

To illustrate what I have just said of *omnis* and its cases, I will take another fragment

4. XXVII. XXVIII M.: vv. 624—5 L.

which Nonius' Mss. present in this form: Ille contra omnia inter plures sensim et pedetemtim foris Ne quem laedat, satisfying neither sense nor metre. Mueller reads

Ile contra omnia inter plures sensim et pedetemtim it foras, ne quem laedat.

But I never can concede *ĭle* to Lucilius, as even the old scenic writers only under conditions allow the first syllable of *ille* to pass for a short one. I simply substitute *obit* for *omnia*:

> Ille contra obit inter plures sensim et pedetemtim foris,
> ne quem laedat:

'He on the other hand moves about among the crowd softly and gingerly when he is abroad, in order not to hurt any one.' It will be seen how readily *ouit* would pass into an abbreviation of *omnia*. Lachmann's text merely gives *omne* for *omnia*, satisfying metre, but not sense.

5. II. XIV M.: vv. 55 56 L.

The Mss. of Nonius give the fragment in this form: quae ego nunc Aemilio praecanto atque exigo et excanto. Mueller rewrites it in great part and Lachmann is unsatisfactory. Not a letter is to be altered: the scribes ignorant of metre have according to their usual wont given the words a more natural prose arrangement. The poet wrote

> – ∪ ∪ – quae nunc ego praecanto Aemilio atque
> exigo et excanto.

6. III. XXXV M.: v. 118 L.

> student hi ligna videre:

Mueller rewrites 'scindunt hi ligna bipenne.' The words mean simply: 'these are busy in providing firewood.' This use of *videre* for *providere* I have illustrated at length from Cicero, Livy and others in Journal of Philology III p. 351 foll. where I propose to read in Hor. od. I 20 Caecubum et prelo domitam Caleno Tu *vides* uvam. To this same third book and to this same Sicilian journey belongs another fragment

7. XXVIII. XI M.

which Lachmann's text omits. Nonius distinctly assigns to III 'anicula aspera atque praecox.' Mueller reads *amicula* and relegates it to the 28th book, as the commencement of an iambic verse, the third book admitting of course only hexameters. Read

> anicla aspera praecox:

'a testy overhasty old wife'. With *anĭcla* compare *vehĭclum* which is found three times in Plautus; as well as *vinclum, periclum,* etc.

8. IV. II M.: 999 foll. L.

O lapathe, ut iactare nec es sati' cognitu' qui sis!
in quo Laeliu' clamores σοφὸς ille solebat
edere, cet.

as Lachmann so brilliantly restored the passage without altering a letter. But Mueller surely misinterprets it: he says: *iactare, laudaris,* ab eis qui sunt homines frugi vel esse se simulant. The meaning is: 'o sorrel, how you are tossed aside', 'despised', 'over whom Laelius the wise used to utter such shouts of delight': comp. Plaut. rudens 374 si quae improbae sunt merces, iactas omnis; Petron. 64 iactans (cani) candidum panem.

9. VI. XVII M.: 209 L.

I do not like either Mueller's or Lachmann's restitution of this passage, though the latter in his Lucretius sets great store on his. Nonius gives it thus: suam enim invadere atque innubere censent. I read

– ∪ ∪ – suam enim indere ei atque innubere censent:

i.e. 'censent suam [animam] ei indere atque ei innubere', a sarcasm on Ennius and his transmigration theory.

10. VII. XVIII M.: v. 241 L.

Muginamur molimur subducimur – ∪.

The rhythm of this verse, which Mueller thinks so bad that he inclines to take it rather for part of a trochaic septenarius, much resembles Lucretius' 'Et membratim vitalem deperdere sensum', which in its place has a fine effect.

11. VIII. II M.: 269 foll. L.

Cum poclo bibo eodem, amplector, labra labellis
fictrices compono, cet.

It is quite clear from what Nonius says though in ignorance, that the first part of the corrupt *fictrices* represents *ficta* from *figo,* a form found in Lucretius and elsewhere. Mueller reads *ficta arte,* Lachmann *ficta eius.* Read simply *ficta ices* i.e.

icens: icere is common enough in the older writers. The Mss. similarly give *voras* and *insimulas* for the participle, and *iactans* for *iactas*. With *fictrices* comp. XXVI 87 *cursuros* for *evasuros*. With the sentiment compare Lucr. IV 1080 dentes inlidunt saepe labellis Osculaque adfligunt, quia non est pura voluptas: the last words well illustrate what follows in Lucilius.

12. Ibid. XII M.: v. 258 L.

Hiberam insulam fomento omnicolore colustra: thus the passage is found in the Mss. of Nonius under the lemma *colustra* (colostra) i. e. 'biestings.' Mueller says 'hunc versum qui apte emendarit, is vero magnus mihi erit Apollo. nam coniecturae, quibus eum docti temptarunt, non sunt dignae quae memorentur.' Lachmann reads 'Hiberna intuba, momento omnicolore colostra': *mom. omnic.* he explains in his Lucretius (p. 413) 'verni temporis vicibus'. I propose

Hiram, insulsam offam omento omnicolore, colustra:

'a sausage, an insipid lump wrapt in a caul of all colours, biestings.' Among the few fragments of this book several are descriptions of edibles. '*Hira* quae deminutive dicitur *hilla*' Paulus Festi p. 101; the word is found too in Plautus. For *offam* comp. Festus p. 230 'offa porcina cum cauda in cenis puris offa penita vocatur.' The *omentum* ought to be *album:* here it has turned all colours. The *colostra* would then as now be a vulgar food.

13. IX. IV M.: v. 310 L.

A primum est: hinc incipiam et quae nomina ab hoc sunt.

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a primum longa brevis syllaba. nos tamen unum hoc faciemus et uno eodemque ut diximu' pacto scribemus 'pacem placide Ianum aridum acetum,' Ἄρες Ἄρες Graeci ut faciunt.

A portion of this book was given to the alphabet and other grammatical questions. The 2nd verse of our fragment is clearly corrupt, and is so left by Mueller and others: *primum* has no sense and has evidently come from the preceding line. It will be seen from Scaurus, who has preserved our fragment,

that Lucilius is here criticising the poet Accius who doubled the long vowels in writing to distinguish them from the short. The 'nos tamen cet.' too seems to me to prove that in what precedes he had been giving an example of Accius' practice. I would read therefore

aa longa*st, est a* brevi' syllaba. nos tamen cet. It is a thousand pities, as far as we are concerned, that Lucilius laughed this innovation of Accius out of fashion. What should we have done in Greek without η and ω?

14. Ibid. XIX and XXI M.

From Mueller and Corssen (Philologus XVIII p. 724) it would appear that the Mss. of Velius Longus give us these two fragments in this shape[1]: Nam apud Lucilium in IX, in quo de litteris disputat, omnes vicem syllabarum implent, cum dicit 'a re non multum abest hoc cacosyntheton atque canina si[vi] lingua dico nihil ad me nomen hoc h. illi est' item 's nostrum et semigraece quod dicimus sigma nihil erroris habet'. Lachmann has not touched these fragments which are thus given by Mueller: 'r. nonnullum habet hoc cacosyntheton; utque canina Sic lingua dico "nihil ar me." nomen ab hoc est Illi.' 's nostrorum, etiam Graece quod dicimu' sigma, Nil erroris habet'. The *ar me* he takes from the elder Dousa, a 'plane divinum inventum', as he calls it, and doubtless it is to be adopted. Of his own *r* he says that the words of Velius shew that it must be so written. They shew no doubt that *r* must appear in the fragment with the force of an independent syllable. His *habet* is I think unquestionably right: Mss. perpetually confound *abest* and *habet* (*abet*), as in the well-known passage which twice occurs in Juvenal. But on the whole Mueller's readings do not satisfy me nor I think himself. It is thus I would restore the fragments:

Ar non multum habet hoc cacosyntheton? atque canina
si ut lingua dico 'nihil ar me,' non r enochlei (i.e. *ἐνοχλεῖ*)?
S nostrum et simile ei, Graece quod dicimu' sigma,
nil erroris habet.

[1] Mr Ellis (Journal of Philology VI p. 271) keeps the uncritical text of Putschius: Corssen gives Keil's Ms. collation.

'Does not this *ar* carry with it much harshness of structure? and if I say as with the tongue of a dog *nihil ar me*, does not the *r* grate upon one?' Quintilian says 'quod male conlocatum, id *κακοσύνθετον* vocant'; and Servius, Charisius, Diomedes, Donatus and Isidore define it as 'indecens structura verborum', or 'vitiosa compositio verborum'; comp. too Donatus p. 392, 27 Keil 'sunt etiam malae compositiones, id est cacosyntheta,... in quibus sunt myotacismi labdacismi .. et omnia quae plus aequo minusve sonantia ab eruditis auribus respuuntur'. Lucilius therefore in the first line seems to condemn the use of *ar* in compounds, of which *arbiter* and *arcesso* always remained; but which in his days were much more numerous: *arvorsum*, *arfuerunt* and others: see Corssen I p. 238. In the second line he is speaking of *ar* used separately: ib. p. 239. My 'non *r* *ἐνοχλεῖ*' for 'nomen hoc h. illi ē' will not seem improbable, when one observes how Greek words are corrupted into Latin ones or into nonsense: 'arpe cape e' for ΑΡΕC ΑΡΕC, 'ex is' for *λέξεις*, alcholocheo for *ἀλόχοιο*, and in Catullus 'hoc eos' for 'Oetaeos', 'ad hanc me' for 'at Acme', 'nemo sinum' for 'mnemosynum', 'ereptum' for 'Erechtheum' etc. etc. We *know* that in the fragment the letter *r* occurred with the power of a syllable[1].

[1] The older editors leave 'nomen höc illi est' without sense and with a false quantity. Mr Wordsworth indeed (Fragments of early Latin p. 322) introduces *hŏc* twice into this fragment and once into another; nor in any one of the three instances can I construe his text, which comes from Mr R. Ellis. When I reviewed Mr Wordsworth in the Academy (July 3, 1875), I said that *hoc* (nom. and acc.) was as long as *hoc* abl. or *hinc* or *haec;* and in Plautus and Terence as well. That it was exceedingly common for the last two to treat such monosyllables, *when preceded by a short monosyllable or by a pyrrhic with the last syllable elided*, like the final syllables of iambi: Et id grátum, Sed hoc míhi molestumst, commencing two consecutive lines near the beginning of the Andria, where *id* and *hoc* are slurred over in the same way as the final syllables of iambi so often are when they immediately precede or follow the syll. on which the metrical ictus falls. Mr Ellis I presume would not think 'nomen höc nobis' admissible in Lucilius. However he has devoted nine pages in the Journal of Philology (VI p. 263—272) to questioning this brief passing assertion of mine. The greater part of these pages is taken up with quoting from C. F. W. Mueller a number of passages from Plautus and Terence which exactly bear out what I said, that *hoc* is as long as *hunc* or *hanc*. Lucilius appears from L. Mueller's index to use *hoc* (nom. and acc.) 8 times before a vowel, and always long. In none of the three cases where Mr Ellis writes

15. Ibid. XXII M.: v. 298 foll. L.

Both Mueller and Lachmann rewrite parts of this fragment, not observing, it would appear, that Nonius divides the quotation into two, omitting some verses in the middle, as the passage was anyhow longer than his citations usually are, and he wished merely to illustrate the difference between *poesis*, a long poem, and *poema*, a few verses. The best Mss. of Nonius (428) appear to give the passage in this form: Poesis et poema hanc habent distantiam: poesis est textus scriptorum, poema inventio parva quae paucis verbis (versib. *Mueller rightly*) expeditur. Lucilius satyrarum lib. VIIII non haec quid valeat quidve hoc intersiet illud cognoscis primum hoc quod dicimus esse poema pars est parva poema idem epistula item quevis non magna poema est illa poesis opus totum totaque illa summa est una ΘΕCIC ut annales enni atque stoc unum est maius multo est quam quod dixi ante poema. cet. I would thus arrange the Lucilius:

Lucilius satir. lib. VIIII

> Non haec quid valeant, quidve hoc intersit et illud
> cognoscis? primum hoc quod dicimus esse poema,
> pars est parva poema.

idem

> epistula item quaevis non magna poema est
> illa; poesis opus totum, totā Ilias summā est

hŏc, is his reading found in the Mss. The late grammarians Diomedes and 'Probus' say that *hic* and *hoc* are common, and both give the stock illustration 'hic vir hic est' from Virgil. 'How did they arrive at this conclusion? Certainly not from Virgil' says Mr Ellis. 'Certainly from Virgil' I say. They knew no authority but this of Virgil, or *of course* they would have given it. The *hŏc* is a mere blind assumption of theirs, taken probably from an older authority. Mr Ellis' however is one of the strangest assumptions I ever met with, that they probably had Lucilius in their minds, who we know uses *hōc* 8 times, *hīc* 4 times, never *hŏc* or *hĭc*. Mr Ellis observes (p. 269): 'Lucilius shortens *tamětsi* just as Plautus or Terence might; to Horace such a liberty would have seemed impossible'! as if *tametsi* were not a spondee as much as *teipso*, *am* being elided; as if *ětsi* were not as impossible to Lucilius as to Horace; as if it matters the least whether we write *tametsi* or *tam etsi*; as if *tam*, =*tamen*, does not occur again and again by itself in the old writers. It is hard to have to dispute on questions like this.

una poesis, ut Annales Enni atque ЄTOC unum
ei maius multo est quam quod dixi ante poema. cet.

Lachmann's *valeant* is accepted by all. I adopt the old correction *intersit et* as the simplest: the construction exactly resembles Ter. adel. 76 'Hoc pater ac dominus interest,' and perhaps our passage shews *hoc* to be the acc. there, not abl. *Idem* is of course 'Lucilius again'. Nearly all accept Dousa's *Ilias* for *illa*, tho' they greatly alter the context. For Θέσις, which appears to me devoid of sense, I read *poesis* with Ellis (ap. Wordsworth). It seems to me quite necessary and the change can be easily explained by the confusion of Greek and Latin letters. I would say more, if I had not myself made the correction, when I first knew Lachmann's reading. Nonius throughout is contrasting *poesis* and *poema:* 'The Iliad in its whole extent is one single *poesis*, just as are the Annals of Ennius and one single year of these Annals is with him far greater than what I have called a poema'. It will be seen that ЄTOC is nearer *stoc* (which surely represents a Greek word) than even ЄΠOC, which to Lucilius would surely mean 'a single hexameter verse'. Even in Horace and Martial *epos* is rather 'epic poetry' than 'an epic poem'. I greatly question Mueller's *e stoc* for *ex istoc*[1]. I do not think ЄTOC too pedantic for Lucilius: for the corruption compare *arpe cape e* for APEC APЄC : *Iliăs summa* as *rhetoricoteros tu sis.*

Nonius after these passages from Lucilius cites the following from Varro's Parmeno : Poema est lexis enrythmos, id est verba plura modice in quandam coniecta formam, itaque etiam distichon epigrammation vocant poema. poesis est perpetuum argumentum ex rhythmis, ut Ilias Homeri et annales Enni. poetice est ars earum rerum. There can be no doubt that Varro is here referring to Lucilius. But in my opinion there can be just as little, that Mueller and Lachmann are wrong to introduce fresh matter into Lucilius out of these sentences of Varro. Nonius found the whole passage of Lucilius longer than it suited him to quote. He has therefore, as we have shewn,

[1] I must say that Ellis' 'atque si hŏc unumst' is to me as devoid of meaning as of metre.

divided it into two by the *idem*, omitting what Lucilius may have said of the *distichon* and *epigrammation* as illustrating what a *poema* is.

16. Ibid. XXVII and XXVIII M.: 328 and 330 L.

These two fragments I thus join without any change of reading whatever:

Fervere ne longum vero, hoc lectoribu' tradam
'Fervit aqua et fervet, fervit nunc, fervet ad annum.'

The first clause is an imperfect sentence, as it must refer to something preceding: *faciant* or the like therefore is to be supplied from what had gone before: 'But that they may not say *fervēre* for *fervĕre*, I will give my readers this memorial verse 'Fervit aqua cet.'

On a like principle I would explain

17. II. IX M.: v. 61 L.

Tum facto omnia sunt circumlata:

where all take *facto* to be corrupt. The poet must in the preceding verse have spoken of performing a sacrifice: 'sacrum fiebat,' 'fecere porcum' or the like: and then this line must mean: 'when the sacrifice had been performed,' [sacro] facto, 'everything was purified.' Virgil says 'ter socios pura circumtulit unda...Lustravitque viros.' But Plautus Amph. 769 (775) uses the word absolutely, like Lucilius: 'quin tu istanc iubes Pro cerrita circumferri': see Ussing there.

Another good instance of an incomplete sentence is

18. XXVI. XLVI M.: vv. 570—1 L.

Contra flagitium nescire, bello vinci a barbaro
Viriato Hannibale.

This passage is corrupted by both Mueller and Lachmann: the Mss. give the passage with absolute correctness, though it is ludicrously misapprehended by Nonius himself. The poet is referring to the disgraceful way in which the Roman Generals were for so many years foiled and defeated by the famous Lusitanian chief Viriathus. The complete sentence must have some such sense as this: '[It is no credit for a

Commander to know such common rules of the art of war]: on the other hand it is a scandalous thing not to know them, to be conquered in war by Viriathus, a barbarian Hannibal.' Though a barbarian, he foiled the Romans by his stratagems, like the real Hannibal. Comp. too the preceding fragment, where 'in quo sunt omnia' should not have been tampered with by Mueller, any more than 'hic omnia ponit' in XV v. 7, where M. reads 'haec omina ponit'. Cicero Brut. 140 'non enim tam praeclarum est scire Latine quam turpe nescire' well illustrates the general form of the antithesis in Lucilius.

19. XIV. XX M.: vv. 393—4 L.

Mueller treats both this fragment and poor Nonius very cavalierly. I give the passage precisely as it is found in the Mss. of Nonius with the addition of one single letter in the 2nd verse, which verse occurs *twice* in Nonius:

(A). Idne aegri est magis, an quod pane et viscere privo?
(B). Quod viscus dederas tu, equidem hoc est. (A.) Viscera largi.

For *quidem* which Nonius' Mss. twice give us I have written *equidem*. It is certain that several writers of authority, Sallust for instance, Varro, Propertius and others join *equidem* with the 2nd or 3rd person; and, though the great authority of Ritschl is the other way, it is I believe generally conceded that the usage is by no means unknown to Plautus: see Ussing Plaut. I. p. 309. Nonius in p. 184 shews that *viscus* and *viscera* are the same, i.e. 'the flesh of any animal', 'all between the skin and bones'; as in Lucretius 'Visceribus viscus gigni', and in this passage of Lucilius: in p. 470 he states that *largi* is here used for the deponent *largire*. A therefore I take to be a doctor who had put his patient on flesh diet, but who now thinks of trying the opposite regimen. B is the attendant. A says: 'Is that treatment better for the patient, or the one I am now thinking of, cutting him off his bread and meat?' B. 'The meat you gave him he eats I assure you heartily'. A. 'Then give him plenty of meat'. It is possible that B speaks from the commencement down to *est*.

20. XV. IV M.: v. 1156 L.

Atque idem male te, senium atque insulse sophista:

So I read: *idem* sc. di: *At quidem* Mss. *Atqui dei* M.

21. Ibid. XIII M.: vv. 420—1 L.

Quae gallam bibere ac rugas conducere ventri,
farre aceroso oeti, decumano pane coegit:

so I read: Paulus (Festus) is certainly right I think in joining *rug. con. ven.* with what precedes, tho' his explanation is wrong: *oeti* for *olei* of Mss.

22. Ibid. XII M: vv. 434—5 L.

dum miles Hibera
Terra fractu' meret ter sex, aetate quasi, annos:

Terras ac meret Mss.

23. XVII. I M.: vv. 469 foll. L.

Num censes *καλιπλόκαμον καλίσφυρον* ullam
non licitum esse uterum atque etiam inguina tangere
mammis?
compernem aut varam fuisse *Ἀμφιτρίωνος ἄκοιτιν*
Alcmenam, atque alias? Helenam ipsam denique—nolo
dicere: tute vide atque disyllabon elige quodvis.
Τυρὼ eupatereiam aliquam rem insignem habuisse,
verrucam, naevum, dic tu, dentem eminulum unum.

As will be seen from Mueller or Lachmann's edition, I have adopted several excellent and certain corrections of the older editors. In v. 2 the sense required is just the opposite to 'non licitum': Mueller reads 'tum licitum': I have thought of 'nam licitum': this *nam* is often thus separated in Plautus, as Amph. 592 Quo id, malum, pacto potest nam (mecum argumentis puta) Fieri: where too the *nam* comes between the finite verb and the infinitive: and so with *num* more than once, as in Cas. v, 2, 55 num illa me nam sequitur: see Holtze II p. 270: I have thought too of 'non puditum', or what is nearer the Ms. reading 'non pigitum'. For the latter I find

no earlier authority than that of Silius and of Gellius' master T. Castricius; but the many cognate forms would be in its favour. In v. 4 'and other famous dames of Homer' seems quite in place: 'nay that Helen herself was—I won't say what: do you look to it yourself and choose any suitable diphthong to end the verse'—such as *lippam, pravam, fuscam.* Thus Lachmann after Haupt. In v. 7 my *dic tu* for *dictum* seems to give all that is wanted: 'that Tyro *ευπ.* had some disfiguring mark, one projecting tooth, do you say if you like—I won't'. We thus avoid the necessity of transposing vv. 6 and 7, as Lach. and Mueller do after Haupt. Nor has *dictum* any meaning; for surely Lucilius could not use *dictum* for *digitum*, especially as the latter suits the metre; and, if he could use it, it seems without sense here. The 'dic tu' takes up the 'tute vide' of 6. In Nonius one may assume transpositions of words, but not so readily of whole verses, as he must have written his quotations continuously in the form of prose.

24. Ibid. III M.: vv. 467—8 L.

> Si non it, capito, inquit, eum, et si calvitur, ergo
> fure *fer en*do manum.

The alterations of M. and L. are here very violent. In v. 2 the Mss. give 'Fur dominum': the Lucilian dative 'fure' I take from Bergk. The poet of course is paraphrasing a law of the 12 tables: 'ni it, antestamino. igitur em capito. si calvitur pedemve struit, manum endo iacito.' With *fer endo* = infer, comp. too Lucretius' 'iacere endo manus' = inicere. With *ergo* in apodosis after *si* comp. Mart. VIII 23 Si levis ista tibi flagrorum causa videtur, Ex qua vis causa vapulet ergo cocus? and XI 57 Si quod habes non vis, ergo quid accipies? comp. too a better parallel perhaps for an old writer, the antiquarian Arnobius, III 26 sin autem conditor illorum est, deum ergo dicemus cet.; VI 18 sin autem cum voluerint evolant..., ergo aliquo tempore desinent cet. I am therefore inclined in Cic. Acad. II 65 to keep the 'si..., ergo' of Mss. where Halm reads 'ego': see Hand II 455, who cites a different passage of Martial from those I have given.

25. XXVI. v M.: v. 593 L.

Evadat saltem aliquid aliqua quod conatus sum.

Mueller marks this v. as imperfect at the end, Lachmann at the beginning. Comparing Plautus' 'verum aliquid aliqua aliquo modo Alicunde ab aliqui aliqua tibi spes est' and 'Quippe tu mihi aliquid aliquo modo alicunde ab aliquibus blatis', I propose

Evadat saltem aliquid *alicunde* aliqua quod conatu' sum:

aliqua ought certainly not to be altered with M.

26. Ibid. XXXVI M.: v. 551 L.

Solus *is* iam vim de classe prohibuit Vulcaniam.

I add *is* to the Ms. reading.

27. Ibid. XLII M.: v. 565 L.

Nunc ignobilitas in illis mirum ac monstrificabile.

I read *in illis* for *his* of Mss.

28. Ibid. LIII M.: v. 531 L.

Quandoquidem re perii (repperi Mss.) magnis combibonum ex copiis.

29. Ibid. LX M.: vv. 558—9 L.

Curet aegrotum, sumptum homini praebeat, genium suum Défrudēt, *ut* alii parcat.

I have added *ut*, which the Mss. omit.

30. Ibid. LXVI M.: v. 585 L.

Malis ne êsses, lautum e mensa pure capturus cibum.

ne êsses I read for *necesse* of Mss. p. 253, *necesse est* p. 337: the want of the context makes it impossible to decide absolutely between *êsses, êsset, êsse,* or *êsto.* But I believe I have hit on the general sense: 'you are not in eating to work your jaws violently when taking a refined repast like a gentleman: 'malis mandere' was clearly looked on as vulgar: comp. III 49 Malas tollimu' nos atque utimur ut pote rictu: where both *malas* and *rictu* are designedly coarse expressions.

31. XXVII. x M.: 659—60 L.

Cocu' non curat cauda insignem esse illam dum pinguis siet: sic animum quaerunt amici, rem parasiti ac ditias.

I read *cauda* for *caudam* of Mss. Horace probably had this passage in mind when he wrote Sat. II 2, 23—30. *Illam* must be some kind of bird. Lucilius and Horace seem both to refer to a custom of serving up costly birds such as peacocks with their tail displayed on the dish: see Ritter's Horace l. l.

32. Ibid. XXXV M.: vv. 640—1 L.

Nec si, ubi Graeci, ubi nunc Socratici charti, quidquid quaeritis, reperīmus (*or*, reppĕrimus.)

I read *si* for *sic*, *reperimus* for *perimus*.

33. XXVIII. I M.: vv. 690 foll. L.

I am not satisfied with the treatment of these verses by Mueller or Lachmann or Luchs (Studemund's Studien p. 12), which I thus arrange:

(A). Quapropter certum est facere contra ac persequi
et nomen deferre hominis. (B). Hoc cum feceris,
cum ceteris reus una tradetur Lupo.
(A). Non aderit. (B). ἀρχαῖς hominem et στοιχείοις simul
privabit. (A). Igni cum et aqua interdixerit,
duo habet στοιχεῖα: adfuerit. [anima et corpore,
uti corpus (γῆ), anima est πνεῦμα] (B). Posterioribus
στοιχείοις, si id maluerit, privabit tamen.

It seems clear to me that the words I have enclosed in [ ] are a gloss either of Probus himself or a commentator on the words 'Posterioribus στοιχείοις.' Lucilius of course is playing on the four στοιχεῖα or elements. (A). It is resolved to prosecute and indict the man. (B). After this he will be brought before Lupus (mentioned by both Horace and Persius as an enemy of Lucilius). (A). He won't appear. (B). Lupus will deprive him of his ἀρχαὶ and στοιχεῖα, (i. e. two of them, by cutting him off from fire and water, or banishing him). (A). When Lupus has cut him off from fire and water, he still has two

left: suppose now he shall have put in an appearance. (B). In that case, if he prefer this course, Lupus will take from him his two last elements (air and earth, i.e. spirit and body, or life). For the sense of *tamen* comp. Plaut. rud. 533 Utinam fortunam nunc ego anatinam uterer, Uti quom exivissem ex aqua, arerem tamen. The words within brackets quite destroy the point as well as the structure of the language. But it may be said the argument of Probus (which is too long to quote) requires the words. Quite the contrary: he is commenting on Virgil's 'Spiritus intus alit' to shew that it means the element of air; and among others he quotes Lucilius to prove this. But the point of our passage lies in the fact that one of the 'posteriora *στοιχεῖα*' is at once the element of air and the man's breath of life.

34. Ibid. XXXVI M.: v. 657 L.

Nullo honore, *re*dis, p*lanctu, f*letu, nullo funere.

I read 'redis planctu fletu' for 'displetu' of Mss. Neither Mueller nor Lachmann is satisfactory. On the *raedae* rode the actors who wore the mask faces and dresses of the ancestors of the deceased: Polyb. VI 53 *ἐφ' ἁρμάτων οὗτοι πορεύονται.*

35. XXIX. XI, XII, XIII and XIV M.: vv. 730—1, 779—782 L.

These four fragments, the first of which is very corrupt and strangely reformed by Mueller and left uncorrected by Lachmann, I write down without further preface, as I have amended them and reduced them into one consecutive passage. How much is my own will be seen by consulting the chief editions.

> ∪ – ∪ cui ubi dederim id invita mea
> epiteugma Apelli longe alia ante opera omnia,
> favitorem tibi me, amicum amatorem putes.
> cuius si in periclo feceris periculum,
> habeasque in animo mi admodum causam gravem
> fore quae me ab ullo commodo abducat tuo.

In v. 1 *cuĭ ubi*, as XXVIII 5 *cŭm et*, 19 *sĭ in*: a prosody so exceedingly common in Plautus and Terence. In hexameters

Lucilius has *quĕm in, quŏ eam. mea: meae* Mss. the *e* coming from *ἐπίτευγμα.* v. 2, 'a successful work of Apelles beyond all his other works': a common sense of *ἐπίτευγμα* in Greek. The old reading in Stobaeus flor. *ξε* 17 is *ἄγαλμα ἢ γραφὰ ἢ ἄτερον χειρόκματον ἐπίτευγμα*: where *ἐπιτήδευμα* of Gaisford's Mss. seems to have no sense. Cicero in his letters twice uses *ἀπότευγμα* for a literary failure. With v. 3 comp. Ter. Andr. 295 Te isti virum do, amicum tutorem patrem. In v. 4 he plays on *periculum:* 'of whom if you have made trial in any danger'.

36. Ibid. XXIV, XXII and XXIII M.: vv. 751, 742, 750 L.

These three fragments I would thus arrange:

(A). Vecte atque ancipiti ferro effringam cardines.
(B). quis tu homo es? (A). Nemo sum homo.
(B). 'Nemo' hos ancipites ferro effringat cardines?

37. Ibid. LXVIII M.: vv. 902—3 L.

Et circumvolitant ficedulae *et undique* turdi
curati suci.

So I would write: the scribe passed over *tundiq.* from its resemblance to *turdi.* Surely it is an accident, if in a writer like Lucilius no other instance is found of the elision of *ae* at the end of a cretic.

38. XXX. XXIII, XXV and XXIV M.: vv. 951, 952, 946 L.

These three fragments I thus unite:

Haec vestimentis maculosis tum aspicit iste,
quem scis scire tuas omnes maculasque notasque,
quem sumptum facis in lustris, circum oppida lustrans.

aspicit iste for *aspice iste* of Mss. is all the change I have made.

39. Ibid. CII M. : v. 975 L.

The Mss. of Nonius give this verse, in illustration of the deponent *nutricari,* as follows:

Sensu nutricatum sine caput opprimit ipse.

It strikes me that *sine caput* should be *sinciput,* 'the brain', the seat of sense: a meaning it has in two passages of Plautus.

To complete the verse I would insert *is* which would so readily fall out before *sine:*

Sensu nutricatum is sinciput opprimit ipse.

40. Lib. inc. XL M.: vv. 1075—6 L.

The sense of this fragment as arranged by Mueller is very obscure and far from Persius' Scire tuum nihil est nisi te scire hoc sciat alter, which the scholiast means it to illustrate. The following does not depart widely from the Ms. reading as given by M. except at the end of the 2nd line which is exceedingly uncertain: M. gives two instances of *si* omitted in Lucilius, an idiom so common in Latin.

'Mecum scire vŏlo *te*' dicimu'; consciu' mi sum,
ne damnum faciam, scire hoc nisi me sciat alter (*or*, si nescierit me).

'I wish you to be in the secret', I say, lest, if I know it, I should incur loss, unless another know that I know it.

41. In not a few instances I had purposed arguing that Mueller had without reason deserted the Mss.; but I find Lachmann has rightly preserved their readings: e.g. XXVI v. 81 si quo est vineis actis opus; XXVII v. 48 quo superatur; XXIX v. 8 nam ut discrimen non facit Neque signat liniă albă; XXX v. 61 and 62 ante; lib. inc. 90 rudentum. In more than one instance too I had hit upon the same reading and arrangement of the verse as Lachmann: so lib. inc. v. 170

Nequeo (nequeunt *L.*) prodire in altum, proeliar*ier*
procul sub vite.

I conclude with a few other corrections: 1 9 foll. I would thus arrange:

uti *nunc*
Nemo sit nostrum, quin aut cet.:

1 42. — ∪ ∪ nodum in scirpo insane quaesere vulgus:

Lachmann's reading certainly and I think Mueller's too are beside the purpose. 1 44: Mueller's *anti* (i.e. *ἀντί*) strikes me as strange and unnecessary. Surely the words can well mean:

'as we named above in the grand style the feet of a couch and lamps', in parodying one of the grandiloquent writers. v 6: perhaps *sin nunc* represents better the *sannunt* of Mss. than *set nunc* or *nam tu:* so in lib. inc. v. 165 I would propose:

Sic tum [Sanctum Mss.] ego a Metelli Roma *iam* repedabam munere.

H. A. J. MUNRO.

HIDROS, DIABOLUS.

DUCANGE cites ancient glosses for this interpretation, but neither does he nor Forcellini give an example.

See Prudent. hamartigen. 613—4

tunc praegnas letale genus concepta maligni
fert opera ingenii de semine complicis hydri.

Bed. h. e. IV 20 ver. 21—2

hydros *et ater abit sacri pro uestis honore.*
morbi diffugiunt, hydros *et ater abit.*

Cf. IV 19 p. 164 9

contigit autem tactu indumentorum eorundem et daemonia *ab obsessis effugata corporibus et infirmitates alias aliquoties esse curatas.*

Tho. Stapleton's version (Antw. 1565 4to f. 135 v°) confounds *hydros* with *hydrops:* 'The *dropsy* eke that foul disease, these holy shrouds did heal and cure.' So Mr Stevenson, who does equal violence to *ater:*

'The swelling *dropsy,* and dire atrophy,
'A *pale* disease from the blest vestments fly.'

The editor of Bede for the English Historical Society might have remembered another passage of his author (de mirac. Cuthb. c. 13 *qualiter* daemonium *ab uxore cuiusdam necdum adueniens eiecerit* ver. ult.)

eius ad aduentum fugiens ut cesserit hydros.

The serpent of gen. 3 was early identified (wisd. 2 24. 4 Macc. 18 8. apoc. 12 9 Schöttgen. 20 2. Eisenmenger entdektes Judenthum I 822 sq.) with the devil, and several specific names of snakes might have the signification *diabolus* or *daemonium* added to their articles in our lexicons. Forcellini for example ignores this sense of *chelydrus;* which is however established by many examples in Ducange. In the poem de mirac. Cuthb. Bede has it thrice c. 11 ver. 6. c. 13 ver. 24. c. 45 ver. 4. Valuable collections on mediæval dæmonology may be seen in Gustav Roskoff Geschichte des Teufels (Leipz. 1869 2 vols. 8vo), but he does not profess to gratify mere linguistic curiosity.

J. E. B. M.

NOTE.

At page 66 *ἔφρασαν* [?] (sic) should be *ἔφθασαν*. So S. Chrysost. I. 378 B: *εἰ τοίνυν μείζονα ταύτης (ἀγάπην) οὐκ ἔστιν εὑρεῖν, ἐπὶ τὸ τέλος αὐτῆς ἔφθασας*: and XII. 198 D: "*τότε ἥξει τὸ τέλος.*" *ἰδοὺ πρὸς τὸ τέλος λοιπὸν ἐφθάσαμεν.*

F. F.

ERRATUM.

P. 77, l. 28, *for* core *read* cave.

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